

BASILIVS VALENTINVS,

A BENEDICTINE MONK,

NATURAL & SUPERNATURAL
THINGS.

ALSO,

Of the first Tincture, Root, and
Spirit of METALS and
MINERALS, how the
same are Conceived, Generated,
Brought forth, Changed, and
Augmented.

Translated out of High Dutch by
DANIEL CABLE.

Whereunto is added

ALEX. VAN SUCHTEN
OF THE
SECRETS of ANTIMONY.

Translated out of High Dutch by D.C.
a Person of great Skill in Chymistry.

LONDON,

Printed, and are to be sold by Moses
Pitt at the White Hart in Little
Britain, 1670.

j'6 **NE** 7 $\frac{1}{2}$

Janus S

QII 25

B34

off

Gift
Mrs. H. C. Bolton
1912

Ap. 5, 17.
B

r
S
t

3⁶
4p. 5, 17.

(3) *Wm. Salomon*



BASILIVS VALENTINVS,
OF
*Natural and Supernatural
Things.*

CHAP. I.



Ecause I have at this
present underta-
ken to write of the
of the first Tin-
cture, the Root of
Metals and Mine-
rals, and to inform you of the
Spiritual Essence, how the Me-
tals and Minerals are at first spiri-
tually

(4)

tually conceived and born corporally ; it will be necessary first of all to utter, and to acquaint you by a speech, that all things consist of two parts, that is, Natural and Supernatural ; what is visible, tangible, and hath form or shape, that is natural ; but what is intangible, without form, and spiritual, that is supernatural, and must be apprehended and conceived by Faith ; such is the Creation, and especially the Eternity of God without end, immensurable and incomprehensible ; for Nature cannot conceive nor apprehend it by its humane reason : This is supernatural, what Reason cannot apprehend, but must be conceived by Faith, this is a Divine matter, and belongs to Theology, which judgeth Souls. Moreover, there appertains to supernatural things, the

(5)

the Angels of the Lord, having clarified Bodies, doing that by the permission of their Creator, which is impossible for any other Creature to do, their Works being concealed from the Eyes of the World, and so likewise are the Works of the Infernal Spirits and Devils unknown, which they do by the permission of the most High God. But above all the great Works of God are found and acknowledged to be supernatural, not to be scann'd and comprehended by Humane Imaginations; such is in especial the great Grace and Mercy of God which he bestows upon Mankind out of his great Love, which indeed no man can apprehend or know, and other great and wonderful works which he hath manifested divers manner of wayes by Christ our Saviour and

(6)

Redeemer, for the confirmation of his Omnipotence and Glory : As when he raised *Lazarus* from the dead, *Jairus* his Daughter, the Ruler of the Synagogue, and the Widows Son of *Naim*. He made the Dumb to speak, the Deaf to hear, and the Blind to see, all which are supernatural, and *Magnalia Dei* ; so also was his Conception, Resurrection, Descension, and Ascension into Heaven, too deep and mysterious for Nature ; all which is only to be obtained by Faith.

There belongs likewise to supernatural things, the taking of *Enoch* and *Elias* into Heaven, the divine rapture of *St. Paul* in the Spirit into the third Heaven. Moreover, many supernatural things are done by Imagination, Dreams, and Visions ; many wonders are done by the Imagination, witness

'agreat thing
to be wondrous
at

witness the speckled Sheep by the speckled Rods laid in their watring places. God warned the wise men of the East by an especial Dream not to return again to *Herod*; likewise their three Persons, their three Gifts, Presents, or Offerings, and the supernatural Star, have all their peculiar and mystical meaning.

Nor was that Dream which hapned to *Pilates* Wife natural, who unjustly adjudged our Lord and Saviour Jesus Christ to death. The Vision of the Angels which appeared to the Shepherds at the Birth of Christ, and to the Women at his Sepulchre, who sought his Body where they had laid it, cannot be accounted Natural.

There are many other supernatural things done at several times by the Prophets & Saints; so was the voice of the Asps speaking

king to *Balaam*, contrary to the common course of Nature; as also *Joseph's* Interpretation of Dreams. And so God by his Angels preserves us oftentimes from infinite Evils, and delivers us out of manifold Dangers, impossible for Nature to do.

All this & many others belong to Theology, and to Heaven, whereunto the Soul is to have regard. Now follows the supernatural things of the visible Works of 'God, as we see them in the Firmament; to wit, the Planets, Stars, and Elements, which are above our Reason, only their Course and Motion is observed by speculation and reckoning, which belongs to Astronomy; it is a visible but incomprehensible Being, performing its operation in a Magnetick way, out of which likewise divers

ers admirable things are found
 and observed, which are alto-
 gether supernatural; understand
 thus, that the Heaven operates
 on the Earth, and the Earth af-
 fords a correspondence with the
 heavenly. For the Earth hath
 also its seven Planets, which are
 operated and bred by the seven
 Celestial, only by a spiritual Im-
 pression or Infusion, even as the
 stars operate all Minerals. This
 is done incomprehensibly and
 spiritually, and therefore it is
 to be accounted supernatural,
 even as two Lovers, their persons
 are visible, but their Love one to
 the other is invisible: Humane
 Bodies are tangible and natural,
 but Love is invisible, spiritual,
 intangible and supernatural, com-
 parable to a Magnetick Attracti-
 on only; for the invisible Love
 which is attracted unto it spiritu-
 ally

ally by the Imagination is, accomplish'd by the desires and fruition. In like manner when the Heaven hath a love to the Earth, and the Earth hath a Love, Inclination, and Affection towards Man, as the great World to the lesser; for the lesser World is taken out of the greater, and when the Earth by the desires of its invisible Imagination doth attract unto it self such a Love of the Heaven, there is thereby an Union of the Superiour and Inferiour, as Man and Wife are accounted one Body together, and after this Union the Earth is impregnated by the Infusion of the Heaven, and begins to conceive and bring forth a Birth futable to the Infusion, and this Birth after its Conception is digested by the Elements, and brought to a perfect Ripeness, and this is reckon-
ed

(II)

ed among the supernatural things; how the supernatural Essence performs its operation in the natural.

Among the supernatural things are likewise reckoned all Magical and Cabalistical Matters which depend thereon, arising out of the Light of true knowledge, not those which proceed from Superstition, Conjurat[i]on, or unlawful Exorcisme, such as the Sorcerers use; but I mean in this place such a Magick as the Wise men had that came out of the *East*, who by Revelation from God, and by true allowable Art judged rightly; or such an one, as those of old had before us, usual among the *Egyptians* and *Arabians*, before Writing was found, they noted, observed, and reserved by Signs, Characters and Hieroglyphicks. Such Blessings may
be

be used, which Christ the Son of God used, as the Scripture saith; He took little Children, laid his hands upon them, and blessed them. But whatsoever is contrary to God and his Word, ought justly to be rejected, and not to be tollerated, because they are not Godly, but Diabolical. But those Supernatural things which oppose not God and his Holy Word, belong unto Magick, and do the Soul no prejudice.

As concerning Visions which Holy Men of God have often seen, it is reason they should be reckoned among those things which are not Natural; for whatsoever man speculates and comprehends by the Mind, is Supernatural; on the contrary, whatsoever he can take, see, and hold is Natural.

Let

Let us consider the third part of Natural & Supernatural things in Physick, the Virtues and Powers of each; this Medicine of every thing must first be driven out of a visible, tangible, natural Body, and be brought into a spiritual, meliorated, supernatural operation, that the Spirit which at the first was infused and given to the Body to live, might be released, that it should operate and penetrate as a Spiritual Essence, and Fire, having its Vent-holes left that it might burn and have no opposition, which might suffocate, suppress, or hinder the burning Life; whereas otherwise, if the separation of the Soul and Spirit from the Body should not first be done, there could not succeed any operation either effectual, profitable, or necessary; for whatsoever is visible, to be felt,

felt, and inseparably in a Body, that is Natural and Corporal ; but so soon as there is a separation, the living departs from the dead, gaining its perfect operation, and the natural Body being separated, the spiritual Essence is free to penetrate, becoming a spiritual and supernatural Medicine. In brief, all things (none excepted) which we can touch and handle, are natural, but they must be made supernatural, if you would prepare them for Physick ; for the supernatural only hath a living power in it to operate, the natural hath only a dead tangible Form. For when *Adam* was made, he was dead, having no life of any virtue, but so soon as the operative quickning Spirit came to him, then he manifested his living virtue and power by supernatural admiration, so that in every


every thing there is the natural and supernatural united in one, and bound together in their habitation, that every thing might be perfect ; for all created things in the world are some supernatural, only what concerns the Soul and spiritual matters, and some are natural and supernatural, with what concerns the Elements and Firmament, as likewise the Minerals, Vegetables, and Animals, which is known and found, when they are separated one from the other, that the Soul departs out of the Body, and the Spirit forsakes its Soul, leaving the Body an empty habitation.

Moreover, you must understand and consider, that the great and little World are made and formed of one first Matter, by an unsearchable Almighty Essence, at that time in the beginning,
when

when the Spirit of God moved upon the Water, who was from Eternity without beginning. The great World, as Heaven and Earth, was first, then was Man, the Little World, taken out of the greater; the Water was separated from the Earth, the Water was the Matter whereon the everlasting Spirit of God moved; the Little World was formed of the noblest Earth, as its Quintessence, by the Aquosity which yet was in the Earth, and all was only Natural; but after the breathing in of the Divine heating Breath, immediately the Supernatural was added; so then the Natural and Supernatural were knit and united. The great World is perishable, yet there will be a New Earth or World; the Little World is Eternal, the Great, Created, Dissoluble

soluble world will again be brought to nothing, but the little world will be clarified by the Spirit of God, because he possesses it, making a Celestial clarified water out of the aforesaid Earthly water; then it will follow, that the first matter will be turned into the last, and the last matter will become the first. Now the reason why the great world is perishable, is this, that the Spirit of God hath not his dwelling or habitation in the great world, but in the little world; for Man is the Temple of the Holy Ghost, if he do not wilfully defile himself, adhering to the Hellish Fire, which makes a breach and difference. For he remaines in the little world, which he formed after his own similitude, and made him a consecrated Temple; otherwise there is every thing in the

little world which is to be found in the great, as Heaven and Earth, with the Elements, and what depends thereon, or appertains thereunto.



We find also that in the first Creation, which was performed of nothing, three things arose; to wit, a Soulish, Spiritual, Invisible Essence, which represented a Mercurial Water, a Sulphurous Vapour, and a Terrene Salt; these three gave a compleat and perfect, a tangible and formal Body to all things wherein especially all the four Elements are contained, as I have already mentioned in my Writing where I treat of the Microcosme.

But that I may yet give a little more information of Natural and Supernatural things, as well spiritual as corporal: We find that the *Canaanitish* Woman was

cured

cured of her Flux of Blood which held her twelve years, only by a bare touch, when she touched the Garment of the Son of God, her Disease being natural, but the Medicine or Cure was Supernatural, because by her Faith she gained help from the Lord Christ.

Likewise we have an excellent, high and supernatural Miracle in the three Children, *Shadrach*, *Mesbach*, and *Abeanego*, who were cast into the fiery Furnace, by the Command of King *Nebuchadnezzar*, yet by God wonderfully delivered, and not consumed, *Dan. 3.*

So also the Confusion of Tongues, and Infusion of divers Speeches at the foolish structure of the Tower of *Babel*, which should have reached up to Heaven, is esteemed for a Supernatural

tural Miracle. And so was that a Supernatural Sign, when the Children of *Israel* did lap water as Dogs do, when a small Number at Gods Command, fought against the *Midianites*, Judg. 7. 6. So the sending of the Dove by *Noah* out of the Ark, when she brought an Olive Branch in her Bill, a Sign of Mercy, and a Divine Supernatural Message.

When the Holy man of God *Moses* struck the Rock with his Rod, that the hard Rock yielded Water, is beyond humane Reason ; so was the turning of the salt water into sweet and drinkable, supernatural. As also the dry passage of the Children of *Israel* through the Red Sea ; and the Budding of *Aarons* Rod, are all supernatural. In brief, the Resurrection of Christ the Eternal Son of God out of the grave, for

for all the Tomb-stone, his appearing to the two men going to *Emas*, his revealing himself to his Disciples when the Door was lock'd, are all Divine and Supernatural. Divers Examples more might be recited out of Divine Writ, which for Brevities sake I omit.

Among Supernatural things are accounted all Mineral Signs, as the Appearance of Spirits, Representations, Pigmies appearing diversly and numerously, giving notice of good or bad Luck, Ruine or Riches; so also those Figures, Shapes, or other works found in the Ores of Metals, as of Men, Fishes, and other Creatures, so formed and represented by the imagination of the three first Principles, then ripened and fully digested by the Earth, and other Elements. Hereunto ap-

pertain the Monsters of the Earth, and such things as are found within the Earth at certain times of a wonderful form and shape, but not at all to be found when that time is past, yet appear again and are to be found at some other time.

Hereunto also belong all Visions and Appearances performed by Water, Glasses, Cristal, or other means, as also those done by Sigils and Characters, which yet are so various, some being only Natural, yet affording Supernatural appearances or sights; but the others which are performed by Conjurations, are neither Natural nor Supernatural, but Diabolical, belonging unto Sorcery, and are prohibited all good Christians; so likewise all those Means which oppose Holy Writ, Gods Word and Command-

mandments, are to be rejected and refuted by true Natural Cabalists; I say this, because a certain distinction and sure order ought to be found of the Natural, Supernatural, Unnatural things.

In like manner there appertain unto Supernatural things, all the Water-Spirits, as the *Syrens*, *Succubi*, & other Water-Nymphs, with their Relations, as likewise the Terrestrial Spirits, and those which inhabit the Air, who sometimes are heard, seen, or perceived, sometimes foretelling Death or other Disasters, sometimes they discover by their Apparition Riches and good Fortune in certain places, and the Fiery Spirits appertain here also, which appear in a fiery shape, or like a burning Light; all these are Spirits having untangible Bodies,

dies, yet are they not such Spirits as the right Hellish Spirits, who hunt after mens Souls as an Eternal Jewel, even as the Infernal *Lucifer*, the Devil and his Dependents do, who were ejected with him; but these are such Spirits which are above Nature, set before Men for admiration, and are only maintained by the Elements, whereby they are nourished and fed; but when this Earthly world shall cease, they also shall decay and vanish with it, because they have no Souls to be saved. I will say no more hereof at present, but refer the opening of such Circumstances more at large to another opportunity, where I shall particularly treat of Visions and spiritual Appearances, which are esteemed Unnatural by most part of the World, yet truly are Natural, but

but they are found to be Supernatural in their Operations and wonderful Qualities.

That I may further confirm my Assertion, I say likewise, that there are many things to be found in Physick, which yield and manifest their workings supernaturally in a Magnetical way, operating only by an attractive spiritual power which is attracted to it by the Air; for the Air is the *Medium* between the Physick and the Hurt or Distemper, even as the *Magnet* ever doth direct and turn it self towards its Polestar, though the star be many thousand Miles distant from it, yet the spiritual operation and sympathy between them is so prevalent, that it is attracted together at so vast a distance by the *Medium* or middle Band of the Air; but because this attractive power

power is only known unto people in general, or as a thing common, it is therefore become customary, and is so esteemed, there being no notice taken of any further Secret whence this operative Faculty hath its Source or Original: In like manner Hurts and Distempers may be healed and cured, though the Patient and Physician be very far distant one from the other; not by Charmes, Exorcismes, or other unlawful prohibited means, which are opposite to God and Nature, but by such means wherein the attractive Magnetick Virtue lies to accomplish it. As when a wounded person goes a Journey, leaving the Weapon wherewith he was wounded, or else of his Bloud which issued out of the wound with his Physician, wherewith he proceeds rightly and by orderly

orderly means, as is usual in dressing a wound, without all doubt he shall be absolutely cured, this is no Witchcraft, but the cure is performed only by the attractive power of the Medicine, which is carried to the Sore by the means of the Air, wherewith it is mundified, that it may perform the Spiritual Operation.

Some will think these hard sayings, and impossible in Nature, and many will say it is contrary to Nature, whereby many will be excited to dispute it, and raise Arguments one opposite to the other, whether it be Natural or no, whether it be possible or no, or whether it be Sorcery: I will thus resolve them, that this Cure is natural, but as it operates it is supernatural & spiritual, because it is performed meerly by
an

an attractive incomprehensible means, and that this manner of Cure is no Sorcery: I affirm it hereby, that it is not mixt or accompanied with any Sorcery, nor with any other unnatural Means, contrary to God the Creator, or his holy and saving Word. But it is only Natural, out of its supernatural, invisible, incomprehensible, spiritual, and attractive power, which received its Original from the Sydereal, and performs its Operation by the Elements.

Lastly, I likewise approve this Cure to be no Sorcery, because the Devil rather delights in all Mischief to Mankind, than to assist any manner of way for their benefit, which yet is impossible for him to do without Gods permission. Much more might be written of this Magnetick Form,

Form, but I chuse rather to be silent ; referring it till I come to treat of the Natural Miracles of the World.

The groſſer ſort of fooliſh Wits, who imagine themſelves to be wiſe Philoſophers, and all others who are not in their perfect ſenſes, know no difference in this caſe, but the wiſe and truly diſcreet well know how to diſtinguiſh betwixt that which is natural and that which is ſupernatural.

For do but obſerve this comparison, to be proved by a groſs Example, how many Creatures are there which dye abſolutely in the water, ſo that no life is left therein, but ſo ſoon as the pleaſant Summer appears, the natural heat gives a new life, & the Body quite reſtored in the ſame ſubſtance as it was before in
its

its living Motion; even as an Herb, which dies in the Winter, but in the Spring it manifests it self anew. The death of these things is to be esteemed natural, but the return of a new life in its knowledge is supernatural; but because we are accustomed to all these things, the least part of us consider what is worthy of further Meditation in this case, letting both natural and supernatural go away together.

Most people overpass, that natural custom which yet is supernatural, as also monstrous Births, and those that bring signs and marks with them into the world; which may all be natural, but manifest themselves supernaturally, by the imagination which caused them: These supernatural forms and customs, the Mother of the Child caused by intervening

tervening thoughts, which unexpectedly happened to her, as it were by accident : Even as we often see and find, that many Men naturally are born with some gestures, which he can never leave, though he endeavour with all his might to do it. The natural gestures of these Men are natural, but the conception in the Womb which caused the imagination of these things is supernatural, and subject to what the Heaven imprints.

To conclude : I say, that none can defend the supernatural not to be true by good grounds and reasons, except he have learn'd to know the natural, which hath its original, and gained its shape from the supernatural ; after he hath learned this, he may evidence it by sure proofs, that he will be conquerour over those,
who

who will not believe what is supernatural ; and he will convince the opinions of those who dispute of natural things, and yet know not the grounds, saving only a bare pretence, much talk, tedious and unprofitable Debates.

CHAP.

CHAP. II.

Of the first Tincture and Roots of Metals.

BUt now to come to my intent, and by Gods permission to accomplish the same. I undertake to certifie of the first Tincture, Root, and Generation of Metals and Minerals: Know that the first Tincture and Root of all Metals, is likewise a supernatural, flying, fiery Spirit, which preserves it self in the Air, seeking its habitation naturally in the Earth and Water, wherein it can rest and operate: This Spirit is found in all Metals, more abundant in other Metals than in Gold, because

C

cause Gold, by reason of its well digested, ripened, and fixt body, is tight, close, and compact, and therefore no more can enter into its body than is just requisite; but the other Metals have not such fixt bodies, for their pores are open, and far extenuated, therefore the Tincture Spirit can the more abundantly pass thorough and possess them. But because the bodies of the other Metals are inconstant, the Tincture cannot remain with those inconstant bodies, but must depart. And whereas the Tincture of Gold is found in none more plentiful than in *Mars* and *Venus*, as Man and Wife, their bodies therefore are destroyed, and the ~~aging~~ Spirit taken out of them, which makes Gold sanguin, being first opened and prepared, and by their food and drink

drink it becomes volatile, where-
 fore this volatile Gold being sa-
 tisfied with its food and drink,
 assumes its own blood to it self,
 dries it up by its own internal
 heat, by the help and assistance
 of the vaporous fire, and there
 is a Conquest again, which is
 quite fix'd, makes the highest
 Constancy, that the Gold be-
 comes an over-fix'd Medicine,
 by reason of abundance of Blood
 it yields no Body, except another
 superfluous Body be again put to
 it, wherein the abounding fix'd
 blood may disperse it self; this
 additional Metallick Body, by
 reason of the great heat of the
 fix'd Lions blood, is penetrated
 as by fire, and purged from all
 impurity, and forthwith through-
 ly digested to a perfect ripeness
 and fixedness: That first of all
 the Servant brings the Master un-

to Riches, because the Master before could not spare any of his Cloaths to give away, seeing that Nature had lent and endowed him with one Noble Suit only; on the other side, the King, when he hath received his Aides and Contributions from his Subjects, can then distribute possessions, and permanent Liveries, that the Lord and Servant may remain both together; and do not think it strange, that the King needs to borrow of his Subjects, because their Bodies are unfix'd and inconstant, for they receive much, and yet can keep but little Credit: But if the King can participate thereof, he will the better overcome heat and Frost, than the Leprous Metals can; and henceforth by this Receipt he becomes particularly a Dominator and Conquerour of all other
with

with a great Victory and triumph
of Riches and of Health to long
Life. I hope you have from the
beginning sufficiently understood
concerning this Natural and Su-
pernatural Advice, and the first
tinging Root of Metals and Mi-
nerals, whereon the Corner-stone
is placed, and where the true
Rock is grounded in its kind,
wherein Nature hath placed and
buried her secret & deeply con-
cealed Gifts; to wit, in the fiery
tinged Spirits, which Colours
they gained out of the starry
Heaven by the operation of the
Elements; and they can more-
over tinge and fix that which be-
fore was not tinged and unfix'd,
seeing that *Luna* wants the Robe
of the Golden Crown, together
with the fixedness, as likewise
Saturn, *Jupiter*, and *Mercury* do;
and although *Mars* and *Venus*

need not this Rayment, but can communicate it to the other five, yet I say, that they can perform nothing to attain any thing with wealth without the Lion, because they are not sufficiently accommodated with a fixedness of their *Mercury*, and a gentleness of their Salt, except it be that the Lion overcome them, that they have triumphed on both parts, and gained a remarkable Melioration altogether; this Melioration lies concealed in their Signate star, or Magnet, out of which all Metals have themselves received their Gifts.

Now I will proceed, and particularly step to the Birth and Generation, how the *Archæum* manifests its power; pouring it forth, and daily reveals it, whereby all Metallick and Mineral Forms are visibly proposed
and

and made formal, tangible, and corporal by the Mineral, intangible, flying, fiery Spirits: Understand therefore further, and observe with diligence and care, that by forgetfulness you let not that which is weighty pass away, nor yet neglect or overlook that which is most profitable, and on the contrary observe the bare words at length, passing over the Truth; for what I write herein, is undoubtedly held and esteemed that the highest is undoubtedly by many esteemed for the lowest, and the lowest for the highest Mystery, and is so to be reputed.

Now you must first know, that all Metals and Minerals of the Earth have one only Matter and Mother, whereby in general they all received Conception, gaining a compleat and corporal Birth.

This Matter which comes out of the Center, first of all divides it self into three parts, to procure one corporal or certain form of each Metal. These three parts are only fed in the Earth by the Elements, out of their Bodies, and nourish'd till they be perfect. But the Matter which comes out of the Center is imagined by the Stars, operated by the Elements, and formed by the Earth: It is a Matter to be known, and the true Mother of Metals and Minerals: It is such a Matter and Mother, whereof Man himself is conceived, born, nourish'd, and made corporal: It may be compared to the middle World, for what is in the great World is in the little World, and what is in the little World is also in the greater; and what is jointly in the great and little

little World is likewise found in the middle World, which unites and conjoins the great and little world; it is a Soul which unites and copulates the Spirit with the Body. This Soul is compared unto water, and it is a right true water, but not so that it wets as other water^r doth, but it is a Celestial water, dry, found in a Metallick Liquorish substance; it is a Soulish water, which loves all Spirits, and unites them with their Bodies, conducting them to a compleat Life; therefore it is reasonably found out, and evidently proved, that Water is the Mother of all Metals, which are heated by the warm aerial Fire, or Spirit of *Sulphur*, which by its digestion makes the Earthly Body lively, wherein the Salt is evidently found, which preserves from putrefaction, so that nothing

7 thing might be consumed by Corruption. At the beginning and birth *Quick-silver* is first operated, which stands yet open with a subtile coagulation, because little Salt is imparted to it, whereby he manifests a more spiritual than corporal Body; but all the other Metals which follow out of its Essence, and have more Salt, whereby they become corporal, do all follow this; so that I now begin first with the Spirit of *Mercury*.

CHAP. III.

Of the Spirit of Mercury.

THough I have a peculiar
Stile in writing, which will
seem strange unto many, causing
strange Thoughts and Fancies in
their Brains, yet there is reason
enough for my so doing ; I say
enough, that I may remain by
my own experience, not esteem-
ing much of others prating, be-
cause it is concealed in my know-
ledge, Seeing having alwaies the
preheminance before Hearing,
and Reason hath the praise be-
fore Folly : Wherefore I now
say, that all visible, tangible
things are made of the Spirit of
Mercury, which excels all earth-
ly

ly things of the whole world, all things being made out of it, having their Off-spring only from it ; for all is found therein which can perform all whatsoever the Artist desires to find ; It is the beginning to operate Metals, when it is become a spiritual Essence, which is meer Air flying to and fro without wings ; it is a moving wind, which after it is expelled its dwelling by *Vulcan*, it is driven into its *Chaos*, where it again enters, and resolves it self into the Elements, where it is elevated and attracted by the Sydereal Stars after a Magnetical manner unto themselves, out of love, whence he proceeded before, and was operated, because it affects its like again, and attracts it to it. But if this Spirit of *Mercury* can be caught, and made corporal, it resolves into a Body,

Body, and becomes a pure, clear, transparent water, which is the true spiritual water, and the first *Amercurial* Root of the Minerals and Metals, spiritual, intangible, incombustible, without any mixture of earthly Aquosity ; it is that Celestial water, whereof very much hath been written ; for by this Spirit of *Mercury* all Metals, may if need require, be broken, opened, and resolved into their first Matter, without Corrosive ; it renews the age of Man or Beast, even as the Eagles ; it consumes all evil, and conducts a long Age to long Life. This Spirit of *Mercury* is the Master-Key of my Second Key, whereof I wrote in the beginning ; wherefore I will call ; *Come ye Blessed of the Lord, be anointed, and refreshed with water, and embalm your Bodies, that they may not putrefie*

treſie or ſlink; for this Celeſtial Water is the beginning, the Oyl, and the means, ſeeing it burns not, becauſe it is made of a ſpiritual Sulphur; the Salt Baſam is corporal, which is united with the Water by the Oyl, whereof I will afterwards treat more at large, when I ſhall write of them, and mention them.

3 And that I may further declare what is the Eſſence, Matter and Form of the Spirit of *Mercury*, I ſay, that its Eſſence is bleſſed, its Matter ſpiritual, and its form earthly, which yet muſt be underſtood by an incomprehenſible way; theſe are indeed harſh Expreſſions, many will think, thy Propoſals are all vain, ſtrange Effuſions, raiſing wonderful Imaginations, and true it is that they are ſtrange, and require ſtrange people to underſtand

stand these Sayings ; it is not written for Peasants, how they should grease Cart-wheels, nor is it written unto those who have no knowledge of the Art, though they be never so learned, or think themselves so ; for I only account them Learned, who next unto Gods Word, learn to know Earthly things, which must be pondered and judged by the Understanding, founded upon a true Knowledge, to distinguish Light from Darkness, who chuse that which is good, and reject the evil.

It is needless for you to know what the beginning of this Spirit of *Mercury* requires, because it can in no wise help nor advantage you, only take notice of this, that its beginning is supernatural, out of the Celestial, Sydereal and Elementary, bestowed

ed on it from the beginning of the first Creation, that it may enter further into an Earthly Substance. But because this is necessary which hath been declared to you, leave the Celestial to the Soul, apprehend it by Faith, and let the Sydereal likewise alone, because these Sydereal Impressions are invisible and intangible, the Elements have already brought forth the Spirit perfect into the world by the Nutriment, therefore let that alone likewise; for man cannot make the Elements, but only the Creator, and remain by thy made Spirit which is already formal and unformal, tangible and intangible, and yet is presented visibly. So have you enough of the first Matter, out of which all Metals and Minerals grow, and is one only thing, and such a matter

matter which unites it self with the *Sulphur* in the following Chapter, and enters into a Coagulation with the *salt* of the fifth Chapter, that it may be one Body, and a perfect Medicine of all Metals, not only to bring forth in the Earth at the beginning, as in the great World, but also by help of the vaperous Body to transmute and change, together with the augmentation in the lesser-World: Let not this seem strange to you, seeing the Most High hath permitted, and Nature undertaken it.

Many will not believe this, esteeming it impossible, despise and vilifie these Mysteries, which they understand not in the least, they may remain Fools and Idiots till an illumination follows, which cannot be without Gods Will, but remains till the time

D

pre-



predestinate. But wise and discreet, men^l who have truly shed the sweat of their Brows, will be my sufficient witnesses, and confirm the Truth, and indeed believe and hold for a truth all that which I write in this case, as true as Heaven and Hell are preordained, and proposed as Rewards of good and evil to the Elect and Reprobate. Now I write not only with my hands, but my Mind, Will and heart constrain me to it: Those who are highly conceited, illuminated, and world-wise, hate, envy, scandalize, defame and persecute this Mystery to the utmost Rind, or innermost Kernel, which hath its beginning out of the Center; but I know assuredly, there will come a time, when my Marrow is wasted, and my Bones dried up, that some will take my part hearti-

heartily, after I am in the Pit ;
 and if God would permit it, they
 would willingly raile me from
 the dead ; but that cannot be ;
 wherefore I have left them my
 Writings, that their Faith and
 Hope may have a Seal of Cer-
 tainty and Truth, to testifie of
 me what my last Will and Testa-
 ment was, which I ordained for
 the poor, and all the Lovers of
 Mysteries, though it did not be-
 hove me to have wrote so much,
 yet I could not refrain without
 prejudice to my Soul, but to
 drive a Light or Flash through a
 Cloud, that the Day might be
 observed, and the dark Night,
 thick and gloomy, rainy Wea-
 ther expelled.

Now how the *Archæus* ope-
 rates further by the Spirit of
Mercury in the Earth, or Veins
 of the Earth, take this Advice,

that after the spiritual Seed is formed by the impressi^on of the Stars from above, and fed by the Elements, it is a Seed, and turns it self into a *Mercurial* Water, as first of all the great World was made of nothing, for when the Spirit moved upon the Water, the Celestial Heat must needs raise a Life in the cold watrish and earthly Creatures; in the great World it was Gods Power, and the Operation of the Celestial Lights; in the little World it is likewise Gods Power, and the Operation to work into the Earth by his Divine and Holy Breath. Moreover the Almighty gave and Ordained means to accomplish it, that one Creature had obtained power to operate in the other, and the one to help, and assist the other, to perform and
ful-

fulfil all the Works of the Lord ;
 and so an influence was permitted
 the Earth to bring forth by the
 Lights of Heaven , as also an in-
 ternal Heat , to warm and di-
 gest that which was too cold
 for the Earth , by reason of its
 humidity , as unto every Crea-
 ture a peculiar fashion accor-
 ding to its kind ; so that a sub-
 tile sulphurous Vapour , is stir-
 ed up by the Starry Heaven, not
 the common, but another more
 clarified and pure Vapour , di-
 stinct from others , which unites
 it self with the *Mercurial* Sub-
 stance ; by whose warm proper-
 ty , in process of time , the su-
 perfluous Moisture is dried up ,
 and then when the soulish pro-
 perty comes to it , which gives a
 preservation to the Body and
 Balsam , operating first into the
 Earth by a spiritual and sydereal
 influence ,

influence, then are Metals generated of it, as it pleaseth the Mixture of the three Principles, the Body being formed according as it assumes unto it the greatest part of those three. But if the Spirit of *Mercury* be intended and qualified from above upon Animals, it becomes an Animal Substance; if it goes upon Vegetables by order, it becomes a Vegetable Work; but if, by reason of its infused nature, it fall on Minerals, it becomes Minerals and Metals, yet each one hath its distinction as they are wrought, the Animals for themselves, the Vegetables on another manner and form by themselves, and so likewise the Minerals, each one a several way, whereof to write particularly would be too tedious, and yield large and various Narrations.

Many

Many one may here demand and not without cause, how such a Spirit of *Mercury* may be procured, how to be made, and after what manner it is to be prepared to expel Diseases, and change all the kinds of the meaner and baser Metals, as if they were born in a little world, by transmutation and augmentation of their Seed; many expect this with impatience. I answer without concealing any thing, but will truly discover as much as is permitted me by Gods Command, in manner and form following.

In the Name of the Lord, Take
 a Red Quick-silver Ore which is
 like unto *sinople* (or *Vermilion*)
 and the best Gold Ore you can
 get; grind of each a like quan-
 tity both together, before they
 partake of any fire, poure an



Oyl of *Mercury* upon it made *per se*, of common, purified and sublimed Quicksilver, set it a month to digest, you have an Extract rather Celestial than Terrestrial; distil this Extract gently, as in *Balneum Mariae*, the Flegme ascends over, the Oyl remaining at bottom, being heavy, which in a moment receives all Metals into it; poure thrice as much Spirit of Wine to it, circulate it in a Pellican, till it be as red as Bloud, and become so sweet that nothing may compare with it; decant the Spirit of Wine to a Liquidness, poure fresh Spirit of Wine upon it, this reiterate so often, till the Matter be exceeding sweet, and transparent red as a Ruby, then put all together, poure that which ascended over upon white calcined *Tartar*, and distil it strongly in Ashes, the Spirit

Spirit of Wine remains behind with the *Tartar*, but the Spirit of *Mercury* ascends over. If this Spirit of *Mercury* be mixt with the Spirit of *Sulphur*, together with its Salt, and so brought over jointly together, that they can never be separated, you have such a work which if it come over, and it get its ferment with Gold by solution according to a just measure and time appointed, and be brought to a perfect ripeness, unto the *Plusquam* perfection, nothing may compare therewith, for prevention of Diseases, and poverty, and to a rich excessive recreation of the Body and Goods. This is the way to obtain the Spirit of *Mercury*, which I have revealed as far as it is permitted me to do, by the Supremeſt Emperour; the
Ma-

Manual Operations are found in the Work which I have revealed; you must wisely observe, that you may not endure a Bath in Hell for me, by my true admonition to thee, forasmuch as a true opening of the Door which leads to the Royal Palace, is performed but with one Key, which cures all Diseases, be it *Dropsie*, *Consumption*, *Gout*, *Stone*, *Falling Sickness*, *Apoplexy*, *Leprosie*, or howsoever called in general: This Medicine likewise cures all kinds of the *French Pox*, and all old Sores of long standing, be it *Wolf*, *Noli me tangere*, *Letter*, *Ring-worm*, *Cancer*, *Fistula*, and corroding hollow Sores; all which I have declared, and concealed nothing. Last of all, observe, that you do not discover too much, or no more, because
all

all Art hath its Original or Source out of the Spirit of *Mercury*, which is refreshed and raised to Life by the spiritual *sulphur*, that it becomes Celestial, & with and by the Salt they are made corporal and formal ; but the beginning of the Soul, of the Spirit, and of the Body, let it be and remain a Magnet, even as it is, and can be acknowledged to be nothing else. This is the summe in brief, that without the Spirit of *Mercury*, which is the only true Key, you can never make Corporal Gold potable, nor the Philosophers Stone. Let it remain by this Conclusion; be silent ; for I my self will at present say no more, because Silence is enjoyred thee and me by the orderly Judge, recommending the Execution and fur-

(60)

further Search thereof to another, who hath not as yet reduced the Matter into a right Order.

CHAP.

be
ci
m
fo
of
th
fo
th
as
ra
ad
vi
w
ca
ac

CHAP. IV.

Of the Spirit of Copper.

TH E Star of *Venus* is very difficult, and not well to be calculated, as all *Mathematicians* and *Astronomers* will bear me witness; for its course is found to be otherwise than that of the other six Planets, and therefore its Birth is otherwise; for the Birth of *Venus* possesses the First Table, after *Mercury*, as for what concerns the Generation of Metals. *Mercury* makes active, but *Venus* provokes, giving Lust and Desire, together with the Beauty which gave occasion thereunto; though I am accounted no *Astronomer*, nor do
I

I give my self out for one, who knows to calculate the Course of the Heavens ; for I should spend my time in my Cell in Prayer, but that the spare hours after my Devotion is ended, may not be spent in vain, I have ordered and proposed it as my aim and intent to exercise my self, and to spend those hours in the knowledge of Natural things. So likewise it is not well to be reckoned what arises, grows or proceeds from *Venus*, or whence she arose, grew, or proceeded ; for she is superfluously cloathed more than she needs, and yet must want that which she needs most of all in her Constancy.

But you must be advertised, that *Venus* is cloathed with a Celestial *Sulphur*, which far surpasses the brightnels of the Sun ; for there is more and more abundant

Sulphur

Sulphur in her than in Gold ; but it requires a knowledge what the Matter of that Gold *sulphur* may be, which is, and rules so plentifully in Copper, and whereof I make so great a Cry : know then that it is likewise a flying very hot Spirit, which can pass through and penetrate, as also ripen and digest all things, as the imperfect Metals into perfect, which the inexpert will not believe. And

here a Question presents it self at hand ; *How the Spirit of Copper can make other imperfect Metals perfect, and make them ripe, whereas in its own Body it is imperfect and inconstant* : For Answer,

I say as I have often said, that this Spirit cannot possess or inhabit a permanent Body in Copper ; for when the habitation is burnt by Fire, the Spirit goes away with it, and must
with

with impatience leave its Lodging, for it dwells therein as a Sojourner; but it hath protection in the permanent fix'd Body of Gold, whence no man can expel it, without the Warrant of an especial Judge; for it is put into the inheritance as an Heir, and taken Root by her permanent Body, that she cannot easily be expelled. The Tincture which *Venus* hath obtained, is in like manner found in *Mars*, more powerful, high and Noble; for *Mars* is the Man, and *Venus* the Woman, which I speak more of, seeing I write of them. This Tincture is delivered in *Verdigreece*, and likewise it is found in *Vitriol*, as in a Mineral whereof a peculiar Book might be wrote. In all these things a combustible *Sulphur* is found, and yet a *Sulphur* which is incombustible, this is



is a strange thing, one is a white Sulphur, the other is red in the operative generation; but the true Sulphur is incombustible, for it is a pure true Spirit, whereof an incombustible Oil is prepared, and it is the same Sulphur which is made out of one Root from the Gold-Sulphur.

I open many Mysteries, which ought not to be; but what should I do? to conceal all is not answerable, but a measure is good in all things, as you may observe in my last Advice of protestation; forget not my desire therein.

This Sulphur may well be called the *Sulphur of the Wise*; for all Wisdom is found therein, unto the *Mercurial* Spirit which excels it, which together with the Salt of *Mars* must be put together by a spiritual Conjunction,

E

that


that three may come into one understanding, and be advanced to equal operations. This spiritual Sulphur proceeds in the same manner and form out of the upper Region, as doth the Spirit of *Mercury*, but in another manner and kind, whereby the Stars manifest a separation in fix'd and unfix'd, in colour'd and uncolour'd things.

The Tincture consists only in the *Spirit of Copper*, and most of all in that of his Bed-fellow; it is a meer Vapour, stinking and ill-sented in its beginning; this Mist must be dissolved in the manner of a Liquor, that the stinking, incombustible Oil may be prepared thereof; but yet it must have and take its beginning out of *Mars*; this Oil unites freely with the Spirit of *Mercury*, absorbing all Metallick Bodies speedily

dily unto them, if they be first prepared in all points as I have advised in my Keys.

I observe not the Order of the Planets, and not without just grounds; for I observe the order of their Birth, by which I am directed; for because *Venus* hath much Sulphur, she is sooner digested and ripened together with *Mars*, before other Metals; but because unconstant *Mercury* shewed them both too little assistance, therefore no room is left him to work harder, by reason of the superfluous Sulphur, so that they could obtain no melioration of their unfixt Bodies. Now I will reveal a Secret unto thee, that Gold, Copper, and Iron have one Sulphur, one Tincture, and one Matter of their Colour; this Matter of the Tincture is a Spirit, a Mist and Fume, as aforesaid,





which can penetrate and pass through all Bodies, if you can take it, and acuate it by the Spirit which is in the Salt of *Mars*, and then conjoin the Spirit of *Mercury* therewith in a just weight, purging them from all impurity, that they be pleasant and well sented, without all Corrosives, you have then such a Medicine, whereunto none in the world may compare, being fermented with the bright shining Sun, you have made an entrance penetrating to work, and to transmute all Metals.

O Eternal Wisdom from the beginning! how shall we thank thee for such great Mysteries, which the Children of Men do no wayes regard, but are despised by the greater number, to know what thou hast concealed in Nature, which they see before their

their Eyes, and know it not;
 they have it in their Hands, and
 comprehend it not; they deal
 with it, and know not what they
 have, nor what they do, because
 the Internal is concealed. I will
 yet reveal this unto thee in truth,
 and by the Love of God, that
 the root of the Philosophical
 Sulphur, which is a Celestial
 Spirit, is found with the root of
 the spiritual supernatural *Mercury*,
 as also the beginning of the
 spiritual Salt, are in one, and
 found in one Matter, out of
 which the Stone is made, which
 was before me, and not in many
 things, though all Philosophers
 speak as if the *Mercury*, *Sulphur*,
 and *Salt* were each one apart by
 themselves and distinct, that the
Mercury is found in one, the *Sul-*
phur in another, and the *Salt* in a
 third; yet I tell you, this is only

to be understood of their superfluity, which is found to abound most in each, and may be used and prepared divers ways particularly with profit, both for Physick and transmutation of Metals; but the Universal, which is the supremest Treasure of Earthly Wisdom, and of all the three Principles, is one only thing, and is founded and extracted out of one only thing, which can make all Metals into one, it is the true Spirit of *Mercury*, and Soul of *Sulphur*, together with the spiritual Salt, united together, included under one Heaven, and dwelling in one Body, it is the Dragon and the Eagle, the King and the Lion, the Spirit and the Body, which must tinge the Body of Gold to a Medicine, that it may gain power plentifully to tinge his other Companions.

O thou blessed Medicine given
 by God thy Creator! O thou
 Celestial Magnet of great attra-
 ctive Love! O thou valid sub-
 stance of Metals, how great is
 thy power, how uninventive is
 thy virtue, how durable is thy
 constancy? happy is that man
 on Earth who knows thy Light
 in truth, which all the world
 takes no notice of; he shall not
 see poverty, no Disease shall
 touch him, nor no sickness hurt
 him, till the appointed time of
 death, and till the last hour pre-
 destinated for him by his Hea-
 venly King. It is impossible for
 all the tongues of Men to utter
 the Wisdom which is laid in this
 Treasure of the Fountain, all
 Orators must be silent and asha-
 med at it, yea terrified and not
 able to speak a word, when they
 shall behold and discern this su-

pernatural Glory, and I my self
 am afraid when I consider that I
 have discovered too much. But
 I hope to prevail with God by
 Prayer, that he will not charge
 it on me as a deadly Sin, because
 I began the Work in his Fear,
 obtained it by his Grace, and
 revealed it for his Glory.

O thou holy everlasting Tri-
 nity! I praise, honour, and mag-
 nifie thee with Heart and Mouth,
 that thou hast revealed unto me
 the great wisdom of this earthly
 World, next unto thy Divine
 Word, whereby I have known
 thy Almighty Power, and super-
 natural Wonders, which Man
 will not discern; I heartily be-
 seech thee to give me more un-
 derstanding and wisdom, that I
 may bestow the use and profit
 thereof with a continual Sacri-
 fice of Praise before thee, unto
 the

the Christian-like Love of my Neighbour, and to my own welfare both spiritual and corporal, in power and virtue, that thy Name may be made glorious, honoured, and praised, for all thy Works in Heaven and Earth; and that my Enemies may know, that thou art the Lord full of eternal Wonders, that they may repent and be converted, and not be drowned in the falshood of Darkness. God the Father, Son, and Holy Ghost help me, and all of us, from his heavenly Throne, exalted above all Glory, Might, and Majesty, whose Wisdom hath neither beginning nor end, and before whom all Celestial, Earthly, and Hellish Creatures must tremble with fear, to him be Glory forever, *Amen.*

*O Seraphin ! O Cherubin ! how
great*

great are thy Wonders and Actions, look graciously upon thy servant, and be entreated to be pacified that he hath manifested this.

3 The Reader must moreover know concerning the Generation of Copper, and observe, that it is generated of much *Sulphur*, but its *Mercury* and Salt are in an equality, for there is found to be no more or less of the one than of the other, seeing then that the *Sulphur* in quantity excels the *Mercury* and the Salt, thence arises a great coloured redness, which possesses the Metal, that the *Mercury* cannot perform its fixation, that a fixt Body should be generated thereof. Observe and understand it so of Copper, that the form of *Venus* Body is so stated as that of a Tree, which abounds in Rosen,

as the Larch Tree, the Firr, the Pine, Deal Tree, and other sorts of Trees more, the Rosen of the Tree is its *Sulphur*, which it evacuates at sometimes by reason of its superfluity, for it cannot bear it all; such a Tree which is tinged with abundance of fatness, by the digestion of Nature and the Elements, burns quickly and freely, and is not ponderous, nor so durable as is the Oak, or other hard wood which is close and compact, whose Pores are not so open, as those sorts of light wood, and wherein the Sulphur doth not so predominate, but the Oak hath therefore the more *Mercury*, and a better Salt than the Pine, Firr, and Deal-trees have, and such wood doth not float so well above the water, as the Deal, being bound & closed up compactly,

ly, so that the Air is easily prevented in bearing it up. So is it to be observed of Metals, and especially of Gold, which by reason of its abundant, fixt, digested and ripe *Mercury*, hath a very close, fast and compact, fixt and invincible Body, which neither Fire nor Water, Air, nor any Corruption of the Earth can prejudice, that the consuming power of the Elements can do them no harm; this fixedness & close compacted Conjunction gives evidence of its natural ponderosity, which cannot be evidenced in other Metals, which is to be observed, not only by weighing it in the scales, but likewise you will find it thus; if you lay but a scruple of pure Gold upon a hundred weight of Quick-silver, it immediately sinks to the bottom, whereas all other Metals
being

being laid upon Quicksilver in like manner, float on the top of it, and sink not to the bottom, because they are more open, that the Air or Wind can penetrate them and bear them up.

Now what further concerns the Spirit of *Venus* or Copper in Physick, you must last of all take notice and observe, that it is throughout in its virtue and power discerned to be very wholsom and beneficial, not only that Spirit which lies in the first *Ens*, but also that very Spirit which is found in the last Matter, its virtue, power and operation is, that it is preferred before all other Medicines in the Rising of the *Matrix*: It's like is not yet found particularly against the *Falling-Sickness*. This Spirit hath also received an especial gift to dry the *Dropsie* up; it preserves
the

the Bloud from putrefaction, digests all which is aduerse to the Stomach, breaks the Stone, of what kind soever it be. Externally in Wounds, this Spirit lays a ground to heal: *Noli me tangere* and all other Sores cannot defend themselves, nor their ill Qualities, but this Spirit doth assault them, and prepares a good ground for their Cure; externally it mundifies and searches out that whereby the Medicine may operate, fasten, and make a beginning of the Cure. Internally this Spirit penetrates through & through, searching out all that is evil in the Body; even as doth the noblest Vulnerary potion; No Imposthume can withstand this Spirit, but is reformed by it. I say briefly, observe the Spirit of *Venus* very well, it will manifest it self to admiration both internally

nally and externally, that many will esteem it to be incredible & supernatural. Last of all, you must understand that this Spirit of *Copper* is a fiery Spirit, penetrating, searching and consuming all evil Humours, and superfluous Flegme in Man and Metals, and may in reason be accounted the Crown of Medicines; it is very fiery and sharp, incombustible, but spiritual and unformal, and therefore as a Spirit it can particularly help to make unformal things fiery, digest and ripen them; and if you are a true Naturalist, I recommend this Spirit unto thee; it will not fail thee in the least, in any necessity of Health or Wealth, in case you observe it rightly, and execute according to Justice. I hope my Call and Request will at last take place, and have a hearing with those

those who regard Nature ; and have an earnest and longing desire to search out , and learn , whereby they may whet their Wits , open their Eyes , and let their Ears hear , and learn such a thing out of my Advice , which was never taken notice of , or learn'd before , and is to be found in this Spirit of Copper , internal and external. He that doth not observe , or truly understand my Writings , will not fathom many Secrets , nor search out to purpose and in truth , nor learn to advantage without me , therefore no Man can direct me , as concerning the Spirit of Copper , except he hath beforehand inverted and turned the Copper inside outwards , and truly learned all the Mysteries of its internal Virtues , as I have done , if he can find out any thing better ,
which

which I know not, I earnestly
 desire him not to conceal any
 thing, so shall his instruction be
 well rewarded, with a thousand-
 fold advantage, and recommend
 you herewith to the Highest Cre-
 ator.

*Vain Reason cannot alwayes ap-
 prehend*

*Each matter which Venus can
 bring to an end:*

*No man can find it presently in
 sence,*

*Vain Reason banns it far away
 from thence;*

*Such a Spirit only can all things
 speed,*

*so that Mercury be joyn'd with it
 indeed.*

CHAP. V.

*Of the Spirit and Tincture
of Mars.*

M*Ars* and *Venus* have a Spirit and Tincture as well as Gold and other Metals, be that Spirit which is in each Metal never so mean and little. It is undeniable and known to all, that many men have many minds, though all men originally are of one first Matter, born and produced from one Seed; yet have they divers different Minds, because the Stars have so operated them, and not without cause; for the influences of the great World operates the next to it in
the

the little World; for all Opinions, Natures and Thoughts, together with the whole completion of Man proceed alone from one Influence of the Stars, manifesting themselves according to the Course of the Planets and Stars, so that nothing can prevent, nor can such Influences hinder it, when the Birth hath attained to the end of its perfection.

As a man is naturally inclined to study; one delights in Divinity, another in the study of the Laws, a third in Physick, a fourth will be a Philosopher; moreover there are many Wits who are naturally inclined to the Mechanics; as the one is a Painter, another a Goldsmith; the one a Shoemaker, the other a Taylor, a Carver, and so forth, divers and innumerable; all this happens by the Stars influence, whereby the

Imagination is supernaturally founded & fortified, and where-upon it is resolved to rest ; as it is found, that what a man hath once conceived in his Mind, and framed a foundation thereof, none can divert him from a constant resolution and relying thereon, except Death, which at last concludes all. So is it to be understood of *Alchymists*, who are set upon the search of Nature's Secrets, they intend not to cease, till they have discover'd Nature, absolved it quite, and brought all to an end, which cannot well be done.

Even so is it to be understood of Metals, according as the Influence and Imagination is from above, so is the Form ; and although the Metals be called Metals in general, and are such, yet you have understood by the various

rious minds of men, which yet proceed from one Matter, that there may be manifold and divers Metals, one hot and dry, another cold and moist, a third assuming a mixt Nature and Complection to it self. Therefore the Metal of *Mars* being ordained in its degree by a gross Salt before others in the greatest quantity, is found to have the hardest, ungentle, strongest, and grossest Body, which Nature appropriated and granted to it, it hath the least portion of *Mercury*, but more of *Sulphur*, and most of *Salt*, hence, and from such a mixture or composition is its corporal essence descended, and born into the world by help of the Elements. Its Spirit is like to the other Spirits in operation, but if you can know the right and true Spirit of *Mars*, I tell you truly, and in true Wisdom,

dom, that one grain of its Spirit or Quintessence drunk with the Spirit of Wine, strengthens the Heart, Courage, and Senses, so that you shall fear no Foes; it raises up in him the Courage of a Lion, and provokes a desire to hunt and fight at *Venus* sports. When the Conjunction of *Mars* and *Venus* are rightly placed in a certain Constellation, they bring Fortune and Victory in Love and Affection, in Battel and joy, remaining in unity though the whole World should be against them: But because I am an Ecclesiastick under Church Government, and dedicated my Soul to God, without provocation of humane desires, and lusts of the Flesh, for they lead a direct way to Hell without leave; but Gods Commands, Fear, and a rejection of Mans Will, which
are

are tollerated by his Commands, prepare a way to Heaven, if they continue in the true calling upon, and in the true and right Faith of the only Throne of Grace, Mediator and Patron *Jesus Christ* our Saviour. All Martial Diseases are expell'd, cured, and healed in an admirable manner by this Spirit; such as are the *Bloody Flux*, the Disease or Menstruous *Fluxes* of Women, both white and red, and all other *Fluxes* of the Belly, and open *Sores* in the Legs, or any part of the Body, together with all those Diseases, both internal and external, howsoever they are called, which bloody *Mars* hath caused, which I omit to nominate particularly, being well known unto the discreet Physician what Diseases are subject to the jurisdiction of *Mars*. If the Spirit of Iron be

truly known, it hath a secret affinity with the Spirit of *Venus*, so that both may be conjoined in one, both becoming one only matter, of a like operation, form, substance and being, healing and expelling the self-same Diseases, as also to bring the particulars of the Metals into a change with profit, praise, and excess. But properly *Mars* must be observed thus with its virtues, that in his Corporal form he only hath an earthly Body, which may be used in many things, for to stanch Bloud, externally in Wounds, to graduate *Luna*, internally to stop or bind the Body, which yet is not good at all times, and may be used both internally & externally in mans Body, as likewise in Metallick affairs; because without the true known means, which Nature hath in her secret Closet,

Closet, * much profit cannot be gotten *per se*.

One thing more I must at present propose, that the Magnet and true Iron perform almost a like benefit in Corporal Distempers, having almost one kind of Nature in and with them, as it is with it in the Celestial, spiritual, and Elementary Intellect, between the Body, Soul, and the Chaos, out of which the Soul and Spirit went, the Body at last was found out of the Composition.

How shall we now do? the gross dull-witted Lads will not apprehend it, the middle sort of Wits will take no notice of what I write, and the supernatural wits will descant too much upon it; I must find out a remedy, and would willingly preserve all these over-wile-people to be my
Friends

Friends still. I will now teach, instruct, and presently inform you, seeing that the Argument it self declares and pronounces its definitive sentence, therefore the resolution lies open, and can be declared and resolved, reserved nor directed to any other sentence of the understanding, further than for it self.

Last of all, reserve this here-upon in this Chapter, that there can be no House kept to stand in unity between the Married Couple, if the one of them turn his Coach and drive to the East, and the other towards the West, for they are not equal, so that they cannot draw the Coach together in an equal weight, whereby there arises a great dissention and hinderance, in obtaining that which was intended: but if true Married People will carry on their

their House-keeping with a right
 substance, they must be of one
 spirit, mind, judgment and vir-
 tue, to accomplish all whatsoever
 is in their heart and mind, and
 that the one operate into the o-
 ther, if their Love and Truth
 shall be permanent; for want of
 one of these things, the three
 principles cannot be truly toge-
 ther; for the *Mercury* is banisht,
 and too little by reason of the
 firmness and constancy; the *sul-
 phur* is too little, it cannot warm
 the Body of Love, because it is
 very much extinct; the *salt* like-
 wise hath not its right, conveni-
 ent, natural kind, but is too
 hard and too much, seeing it
 makes a hard coagulation, is sharp
 and biting, because it doth not
 manifest it self in truth and con-
 stancy. Even so it goes now in
 the World, which goes astray,
 and

and is pregnant with such Vices, for the constancy is but small, the Love little, and Truth as little.

I hope you will take this Philosophical Example in good part, because *Syrach* doth both praise and dispraise the goodness, truth, and wickedness of a false Woman, and both after a different manner; and herewith I bid *Mars* Farewell, saying, that no man knows how to distinguish the Sentence of one, much less of all things, but he who hath in this point taken notice of them, learned and experimented their Nature and Properties, and truly known and discovered them. God our Heavenly Father, the Everlasting Power, proceeding from all beginning, separate us so in the Form, that the terrestrial corruptible Body may again attain

attain unto, contain, and receive
the Celestial, Spiritual and Incor-
ruptible Revelation. *Amen.*

M *a*ist *t*hou *n*ot *k*now *m*e *a*lone *i*n-
*d*eed,

*A*nd *p*rocure a *p*ure *h*elp *f*or *m*e *i*n
*n*eed ;

*R*esolve *t*hen, *a*nd *h*ear *w*hat *I* *d*o
*s*peak *o*r *s*ay,

*S*o *s*halt *t*hou *f*ind *w*hat *I* *c*an *d*o
*f*or *a*ye.

CHAP.

CHAP. VI.

Of the Spirit of Gold.

THE Clearness of Heaven hath now commanded me to govern my Pen, to reveal a matter of valour and of permanency ; for the Sun is a burning and consuming Fire, hot and dry, wherein is concealed the right and true virtue of all Natural things ; this virtue of the Sun worketh Understanding, Riches, and Health. My Mind is very much grieved, and my Spirit is terrified within it self to discover it publickly, which was not publish'd in common before, and to make it vocal, which was concealed in the deep with great secrecie.

crease. But if I consider in my self, and enter into my Conscience, I could find no alteration, nor catch at any thing to disturb my mind, or bring it to another resolution, which might cause many Obstructions: Yet will I speak with discretion, and write understanding, that no evil will may follow, but rather that I may gain a grateful profit, which I have portrayed after the manner and occasion, as the Philosophers before me have done.

Mark now, give your Mind perfect Thoughts, refrain all strange matters, which are not serviceable to your speculation of Philosophy, but rather cause a ruine of that benefit, which you pursued with so much diligence; and know if you have a hearty desire and strong affection to gain the Golden Magnet, that
in

in the first place your prayer be truly directed to God, in true Knowledge, Sorrow, Repentance, and true Humility, to know and learn the three distinct Worlds which are subject to Humane Reason; as, there is the Super-celestial World, where in the right immortal Soul hath its seat and residence, together with its first coming, and is according to Gods Creation the first moveable Sense, or the first moving sensible Soul, which hath operated the Natural Life from a Supernatural Essence; this Soul and Spirit is at first the Root and Fountain, the first Creature which arose to a Life, and the first Mover, whereof there hath been so much Disputing among the Learned.

Now take notice of the second Celestial World, and observe it dili-

diligently, for therein the Planets rule, and all the Stars of Heaven have their course, virtue and power in this Heaven, performing that Service therein whereunto they are by God ordained, and in this service they operate the Minerals and Metals by their Spirit.

Go now out of these 2 distinct Worlds into the third, wherein is contained and found what the other two have wrought, to wit, the Super-celestial and the Celestial worlds; out of the Super-celestial arises the Fountain of Life, and of the Soul; out of the other Celestial world the light of the Spirit; and out of the third or Elementary world, the invincible Celestial Fire, which yet may be felt, out of which, that which is tangible is digested; these three Matters and Sub-

G

stances

stances produce and generate the Form of Metals, among all which Gold hath the pre-eminence, because the Sidereal & Elementary Operation hath digested and ripened the *Mercury* in this Metal the more perfectly to a sufficient ripeness.

And even as the Male Seed is injected into the Womb, and touches the *Menstruum*, which is its Earth, but the Seed which goes out of the Male into the Female, is operated in both by the Sydereal and Elementary, that they be united, and nourished by the Earth unto the Birth.

Even so understand it likewise, that the Soul of Metals which is formed and conceived out of the *Chaos* by an intangible, invisible, incomprehensible, concealed, and supernatural, Celestial Composition of Water and

and Air ; afterwards it is further concocted by the Celestial Elementary Light and Fire of the Sun , whereby the Stars move the Powers , when its heat is perceived in the inward parts of the Earth , as in the Womb , for the Earth is opened by the warm operating property of the upper Stars , that their infused Spirit yield a nourishment unto the Earth , that it may bring forth somewhat , as Metals , Herbs , Trees and Animals ; where each one in particular brings its Seed with it for its farther augmentation and encrease : And, as hath been mentioned , even as Man is begotten spiritually and heavenly , Soul and Spirit , and by the nourishment of the Earth in the Body of the Mother is formally brought up to perfection ; even so, and in like

manner, is to be observed and understood of the Metals and Minerals in all points.

But this is the true mystery of Gold, which I will make good to you by an Example and Parable to certifie you, whereby the possibility of Nature, and its Mystery is to be found after this manner.

It is evident, that the Celestial Light of the Sun is of a fiery Quality and Essence, given unto it by a Celestial, fixt and permanent sulphurous Spirit, by the most High God, Creator of Heaven and Earth, to preserve its substance, form, and body; which Creature, by its swift motion and course, is enflamed and kindled by the Air through that swiftness in a continued manifestation of it; this inflammation can never be extinct, nor decay in any of
its

its power, so long as its Course last, or this whole Created visible World shall remain and continue, because there is no combustible matter at hand which is given unto it, by whose consumption this great Light of Heaven should fall to decay.

Even so Gold is so digested, ripened, and made into such a fixt invincible Nature by the Superiours in its Essence, that nothing can hurt it in the least, because the superiour Stars have past through the inferiour, that the inferiour fix'd Stars by the influence and donation of the superiour, cannot in the least give place to its like, for the inferiour have obtained such a fixedness and permanency from the superiour; this you may well retain, observe, and take notice of as concerning the first Matter of Gold.

I must yet produce one comparison according to the Philosophical custom, of the great Light of Heaven, and of that little terrestrial fire here daily kindled, and made to burn before our Eyes; because that great Light hath a magnetick simulation and an attractive living power with the small fire here on earth, but yet it is unformal and incomprehensible, only it is found to be spiritual, invisible, insensible and intangible.

It is to be observed and remembered, as experience manifests, and is proved, that the great Light of heaven bears an especial sympathy, affection and inclination to the little earthly fire, by means of the spiritual Air, whereby they are both promoted and preserved from Mortality; for behold, when the Air receives into it a
Corrup-

Corruption, by too great humidity attracted up by it, that Clouds are generated by Mists, and farther coagulations, which hinder the Sun-beams that they cannot have a reflection, nor get a right penetrating power. So likewise the small terrestrial fire doth not burn so lively in dusky, dark, rainy weather, nor manifests it self with joy in its operation, as it doth when there is a fair, pure, serene, unfalsified heavenly Air; the reason is, because the sympathy is bound and hindered by the obstruction of those Accidents and the waterish Air, so that the attractive power is grieved, that it cannot accomplish its compleat Love and Operation as it should, for this hinderance brings the aquosity to the contrary Element.

Now even as the Sun, the

great Light of Heaven, hath a peculiar community and sympathy with the small terrestrial fire to attract unto it, after a Magnetical manner; So also the Sun and Gold have a peculiar understanding, and an attractive power and sympathy together; for the Sun hath wrought the Gold by the three Principles, which have their Magnets, being nearest related to the Sun, and hath gained the next degree to it, for that the three Principles are found to be most mighty and powerful therein, Gold immediately succeeds it in its corporal Form, being composed of the three principles, and hath its beginning and off-spring from the Celestial and Golden Magnet.

This is the supremest Wisdom of this world, a wisdom above all wisdom, yea a wisdom above
all

all Natural Reason and Understanding; for by this wisdom is comprehended first of all Gods Creation, the heavenly Essence, the Firmamentary Workings, the spiritual Imagination, and the corporal Essence, it contains all qualities, and properties, and all whatsoever sustaines and preserves Mankind. In this Golden Magnet sticks and lies buried the resolution and opening of all Metals and Minerals, their domination, as also the first Matter of their generation, their power over health; and again, the coagulation and fixation of Metals, together with the operation of expelling all Diseases: Take notice of this Key, for it is Celestial, Sydereall and Elementary, out of which the terrestrial is generated, it is both Supernatural and Natural, and is generated

ted Celestially of the Spirit of *Mercury*, Spiritually of the Spirit of *Sulphur*, and Corporally of the Spirit of *salt*; this is all the way, the whole Essence, the beginning and end; for the Spirit and the Body are bound up together in one by the Soul, that they can never be separated, but produce a very perfect, durable Body, which nothing can hurt. Out of this spiritual Essence, and out of this spiritual Matter, out of which first of all Gold was made into a Body, and became corporal, out of it is made a more true and compleat *Aurum potabile* than out of Gold it self, which must first of all be made spiritual, before a potable Gold can be prepared out of it.

This Spirit cures and heales the *Leprosie* and the *French Fox*, as being an over-fix'd Mercurial Essence,

Essence, dries up and consumes
 the *Dropſie*, and all running and
 open Sores, which have raged a
 long ſeaſon, it ſtrengthens the
 Heart and Brain, makes a good
 Memory, generates good Blood,
 brings Luſt, Delight and Deſires
 in humane incitation unto Natu-
 ral Affections. If the Quinteſ-
 ſence of Pearl be mixt with the
 Tincture of Coral, and be ad-
 miniſtred with an addition of an
 equal quantity of this Spiritual
 Eſſence of Gold, the Doſe of
 two grains taken at once in a juſt
 obſervation, you may be bold &
 confident of the truth, that no diſ-
 aſter of any Natural Diſtemper
 can harm you, or happen to you,
 to the prejudice of your health,
 becauſe the nature reſides only in
 the Spirit of Gold, to alter, re-
 move and amend all weakneſſes,
 ſo that the Body ſhall be adjudg-
 ed

ed perfect and free from any Disease. The Quintessence of Pearl corroborates the Heart, and make a perfect Memory, of the five senses. The Tincture of Coral expels all poison, and evil Spirits which fly from the good. So can the Soul of Gold in a Water turn the spiritual Essence of the Pearl, and the Sulphur of the Coral united in one, perform such a thing which otherwise Nature could not be intrusted with, but seeing that Experience hath manifested it, and confirmed the undeniable Truth, therefore this Cordial in this temporal Life is, and ought in reason to precede all other Cordials with admiration and admirable Effects, be they called by what name soever. I am an Ecclesiastical person, obedient to the Ecclesiastical degree, related to the *Benedictine* Order by

by a Spiritual and Divine Oath, by which Order with my internal Prayer, I obtain comfort and promises of Gods Word, a refreshment to my Soul, but in a corporal temptation of my weaknesses, and for my Brethren I have not found and used a better corroboration by Gods Blessing, than these three Compounds united: God give, bless, and increase this Virtue and Power unto the End of this temporal World, which Man must change together with Death. O thou golden power of thy Soul! O thou golden intellect of thy Spirit! O thou golden operation of thy Body! God the Creator keep thee, and grant unto all earthly Creatures, who love and honour him, the true understanding of all Gifts, that thy Will may be done in Heaven and on Earth:

(100)

Earth: This is enough revealed at present concerning the Spirit of Gold, until the coming again of *Elias*.

Hereunto I add a short Process:

Take a Spirit of Salt, therewith extract the Sulphur of Gold, separate the Oil of Salt from it, rectifie the Sulphur of Gold with Spirit of Wine, that it be pleasant without Corrosive; then take the true Oil of *Vitriol*, made of the *Vitriol* of *Verdigreece*, therein dissolve *Mars*, thereof make a *Vitriol* again, and again dissolve it into an Oil or Spirit, which rectifie in like manner as before with Spirit of Wine, conjoin them, and abstract the Spirit of Wine from it, resolve the Matter which remaines dry in Spirit

(III)

of *Mercury*, according to a just weight, circulate and coagulate it when it is fix'd and permanent without Ascension, you have then a Medicine to tinge Man and Metals, if it be fermented with prepared Gold.

CHAP.

CHAP. VII.

Of the Spirit of Gold.

THE Tincture and spirit of Silver manifests its Colour of a Watchet or Sky-colour, otherwise it is a waterish Spirit, cold and moist, not so hot in its degree as that which is found in *Gold, Mars, and Venus*; for *Luna* is more phlegmatick than fiery, though it be brought by the Fire out of its waterish Substance into a coagulation; and even as the Metals gain their tinging Spirits and Coagulation, in like manner do stones get their fixedness, and colour, as out of one Influence. A fix'd coagulated *Mercury* is found in the *Diamond*, therefore

fore it is fixeder and harder than the other stones, and cannot be so broken; so the tincture of *Mars*, or the Sulphur of Iron is found in the *Ruby*, the Sulphur of *Venus* in the *Emerald*, the Soul of *Saturn* in the *Granate*; in *Tin* the tincture which is found in the *Topaz*; and *Crystal* is appropriated to common *Mercury*; in the *saphir* is found the Sulphur and Tincture of *Luna*, but each one according to a peculiar understanding, and according to its kind, and in Metals according to their form and gender; for when the blew Colour is taken and extracted out of the *Saphire*, its Rayment is gone, and its other Body is white as a *Diamond*, wanting only the hardness that is in a *Diamond*; even so when Gold hath lost its Soul, it yields a fix'd white Gold Body, which

H by

by searching Students and young Artists is called fix'd *Luna*.

Wherefore you must now understand and observe, that even as I have declared unto you concerning the *Saphire*, for your apprehension, even so on the other side, you must learn to what purpose my Speech is intended, for your Instruction concerning Metals.

For this blew Spirit is the Sulphur and the Soul, whence the Silver receiveth its Life, both in and above the Earth, by Art, and the white Tincture of the Silver upon white stands in the Magnetic form of an everlasting thing, or Creature, wherein is likewise found the first *Ens* of Gold.

O ye high qualified Orators! where is your voice in this case to explain this Mystery? And you conceited Naturalists, where is your

your Writings and Advice of Reason? And you Physicians, Whither is your Opinion flown, to fetch somewhat afar off over the Seas for to cure the *Dropſie*, and all *Lunary* Diſtempers? You will ſay, that this my ſpeech is too dark for you; is it ſo? then kindle the terrestrial Light, ſeck, and be not aſhamed to make acquaintance with *Vulcan*; and let nothing be irkſome unto you, ſo will you find by the aſſiſtance of the Eternal God, that the Spirit of *Silver* contains in it to cure and expel the *Dropſie* quite alone, as the Spirit of *Gold*, and as that of *Mercury* can expel the *Conſumption* radically, or in the root, even ſo that the Center of thoſe Diſeaſes cannot be found any more. But that *Luna* in the veins of the Earth is not furniſhed with ſuch a hot ſubſtance or quality

lity in its degree, but is subjected to a Waterish Nature ; this fault lies upon that great Light of Heaven, which by reason of its Waterish influence, hath implanted such qualities in the other Creatures, and Planets of the Earth, than it hath in *Silver*. And albeit that *Silver* contains a fix'd *Mercury*, which is generated in it, yet it wants a hot, fix'd *Sulphur*, truly to dry up and consume its Phlegme, whereby it hath not obtained a compact Body, unless it be done afterwards by the art of the Little World. And seeing that its Body is not compact by reason of the abounding watery substance, its Pores therefore are not rightly defended, nor closed to undergo the weight and endure a Battel with the Enemies ; all which Virtues are to be found in *Gold*, if it shall overcome

come all Enemies, and endure all trials without defect.

All things are difficult in the beginning, but when they are brought to an end they are easie to be understood and apprehended. If you do truly observe the Spirit and the Soul of *Luna*, and learn to know it truly, you may quickly compass the midst of the Work, how it shall afford the end with profit; wherefore I will now propose to you an Example, and instruct you by a Countrey Rule, that you may apprehend it, and consider of it, as Childrens Play, in a high and weighty Matter, that you may search it out with advantage; as followeth:

A common Peasant casts forth (or sows) his Seed in a Field well dunged and prepared, this Seed after putrefaction, sprouts forth

of the Earth by the operation and furtherance of the Elements, and sets before our Eyes the Matter of Flax together with its Seed which it brings with it augmented ; this Flax is pluck'd up, and separated from its Seed ; but this Flax cannot be used and prepared for any work profitably, except it be first putrefied and rotted in water, whereby the Body is opened, and gains an ingress of its doing good ; after this putrefaction and opening, it is again dried in the Air and Sun, and by this coagulation it is again brought into a Formal Being, that it may do future service. This prepared Flax is afterwards buck'd, beaten, broken, peel'd, and last of all dress'd, that the pure may be separated from the impure, the clean from the filth, and the fine from the coarse ;
which

which otherwise could not be done at all, or brought to pass without the preceding preparation; this done, they spin Yarn of it, which they boil in water over the Fire, or else with Ashes set in a warm place, whereby it is purified afresh, whereby the filth and superfluities are fully separated from it, and after a due washing the Yarn is dried again, delivered to the Workmen, and Cloth weaved of it; this Cloth is purified or whitened by a frequent casting of water upon it, cut in pieces by Taylors, and other people, to be converted to future services in household affairs; and when this Linnen is quite worn out, and torn, the old Rags are gathered together, and sent to the Paper-Mills, whereof they make Paper, which is put unto divers uses.

If you lay Paper upon a Metal or Glasse, kindle and burn it, the vegetable *Mercury* comes forth and flies away into the Air, the Salt remaines in the ashes and the combustible *Sulphur* which is not so quickly consumed in the burning, dissolves to an Oil, which is a good Medicine for dim and defective Eyes. This Oil hath in it a great fatness, which is the Matter of the Paper, contained originally in the Seed of the Flax; so that the last Matter of the Flax which is Paper, must again be dissolved into the first Matter, which is the fat Sulphurous Oyliness of the Flaxseed, together with the separation of its *Mercury* and *Salt*, that so the first may be made of the last, and the ground-work revealed, so the Virtues and Operations known by the first.

And

And though this Discourse be gross and not subtil, yet you may learn thereby to know what is subtile and secret ; for that which is subtile must be infused into the ignorant by course Examples, that thereby they may be taught to reject the gross, and to embrace that which is subtile.

In like manner understand, that the first Matter of Metals must be observed, known, and found out by the revelation of their last Matter, which last Matter, as there are the perfect Metals, must be separated and divided asunder, that it may plainly appear singly before the Eyes of men. Out of which separation may be judged and learnt what the first Matter was at the beginning, out of which the last was made. Accept of this Advice concerning *Luna* at present. I could have said

said more, but I must desist at this time until another opportunity; and intreat you heartily, admonishing you by your Conscience, that you observe all that which I have revealed unto you, of all those Letters which are contained in the middle between *Alpha & Omega*, & that you keep all the Speeches & Writings, that you may not undergo a denial of pardon for your Sins, & a continued perpetual Vengeance for Eternity; which I at last reveal unto you thus :

Take the Sky-coloured Sulphur extracted out of *silver*, rectified with Spirit of Wine, dissolve it according to its Quantity in the White Spirit of *Vitriol*, and in the sweet-scented Spirit of *Mercury*, coagulate them together by the fixation of the Fire, you have the

(123)

the White Tincture in your
Hands with all its Medicines ;
but if you can get all their
primum Mobile's, it is then need-
less, because you can perfect
the Work at once.

CHAP. .

CHAP. VIII.

*Of the Soul or Tincture
of Tin.*

Good *Jupiter* possesses almost the mean or middle place between Metals, it being not too hot, nor too cold, not too warm, nor too moist, it hath no excess of *Mercury*, nor of Salt, and it hath the least of Sulphur in it; it is found to be white in Colour, yet one exceeds the other in the three Principles, as it is evidently found in its dissection, the right and true discovery of Nature. It is generated of such a composition and mixture of the three first Principles, being operated,

rated, coagulated into a Metal, and brought to the ripeness of perfection. *Jupiter* is a God of Peace, a Lord of Goodness, a Ruler and Possessor of the middle Region; as concerning its State, Essence, Function, Virtue, Form and Substance; for it holds the mean; no special Disease can happen, that *Jupiter* should cause any remarkable damage, if its Medicine be used a little at once, not too much in quantity; it is likewise thought needless, where its Medicines are not required, that they should be administered in strange cases with a just Call, but we should rather abide by those, where the Body and its Disease have an equal temper with the superiour Stars and their assistance, in vertue, power, and operation, and so accord together in their juncture, that there
is

is not found the least contrariety in the Operation, nor in the Operative Nature.

Jupiters Spirit is found not to be wanting in the least, in the generation of Metals, as likewise no one Spirit of all the Metals can be set backwards, because of necessity they accord together from the lowest to the highest degree, and must agree together, as a Metal is perfect in the great Earth, so should the transmutation & augmentation succeed in the little world ; understand it after this manner, that all the degrees from the meanest to the highest Metal must be passed through in all perfection, even as the Metals must finish their course, from *Saturn* unto *Gold*, as concerning the permanency of Colour and Body, notwithstanding that *Saturn* possessesthe highest place in the
highest

highest Region, wherein the stars reign and perform their Course.

The generation of *Tin* in and above the Earth, is brought to light even as Man is and other Animals, which are originally nourished and fed by the Mothers Milk; there is no Diet to be found on Earth more fit for the nourishment of all men than Milk; for its best part is chiefly an Animal *sulphur*, which yields the Nourishment. Even in like manner *Tin* is nourished by its Metallick *sulphur*, which likewise feeds it with the greatest acceptance, it assumes in and to it more heat than *Saturn*, therefore is *Jupiter* more digested & broiled, whereby its Body likewise is more fixt and permanent in the degree of Salt.

He causes in his Dominion and Reign, that good Rule be observed,

and Justice done to all men in his Court. The Spirit of Tin is a Preserver from all Distempers & Accidents whereby the Liver is consumed or put into malady; its Spirit is naturally to be compared unto Honey in Taste, its *Mercury* being made volatile, gains a venomous quality; for it purges violently, and penetrates through by force, therefore it is not alwayes to be advised, that its opened *Mercury* should be used alone and simply, but if a Correction precede, there may an excellent benefit succeed, being used in those distempers and diseases, which are immediately subject to its Influence, that is, when its venomous volatility is taken away, and set in a better and fixeder state, which resists the poison.

The Vulgar Physician cannot under-

understand this Description; for this Art and knowledge proceeds not from the bare Talking, but from Experience; the common Physician hath the foundation and egress in speaking, but our Preparation hath its Rise from speaking, and then its foundation first of all out of a certain trial, which manifests it by Experience, and this is firm'd upon hard Rocks by manual Operations, but the other stands upon moving Reeds & Sand; wherefore in reason that which is strong and immoveable, made by Natures hand, ought to be prefer'd before bare Speeches, which proceed only from an inconstant phantastical speculation, because the Work alwayes will praise the Master.

At present I do not indeed
 speak according to my own Poet-
 I tical

tical manner, nor after such a way as I directed my stile, when I treated of the wonderful generation of the seven Planets in my occult Philosophy, nor after a Magical or Cabalistical manner and custom; much less do I observe the method which teaches, and diligently marks the Mystical, Secret and Supernatural Arts, to wit, of *Hydromancy*, *Aeromancy*, *Geomancy*, *Pyromancy*, *Nigromancy*, and the like: But my present purpose and intent is directed to reveal Natures Secrets, that all the Lovers of Art, and the Children which seek and desire wisdom, may by Gods Grace, Blessing, and Permission, easily understand, observe, mark, and likewise after diligent observation learn, & retain something that is beneficial; this concerns the generation of Metals in two parts,

pares, in the great and in the little World, as likewise what is the true Medicine contained in the inward part of those Metallick and Mineral Forms, which must be apprehended and made moveable by their dissection, that their first beginning may be made notoriously visible in three distinct things; Then is Nature stript, and her secret parts discovered by laying off her temporal Cloathing, and all the secret Virtues, Powers, and Operations revealed for Mans Health. My Persecutors, and indiscreet Physicians will now tell me, thou talkest much of Geese, and knowest not a Duck; who knows whether all what thou writest be true? I will stick where I am, and remain by what I have tried, and bears the sway among all my Associates and Physitians; to

shall I not be deceived, and am assured that I shall not need to take paines to learn any new Matter. He that is of such a resolution, may remain with the Ducks; for he is not worthy of a roasted Goose, nor to learn what is concealed in Nature.

But this in truth I acknowledge, and confess it before the Supreme Trinity, speaking it to the hazzard of that most Noble Ecclesiastical Jewel, that all what I have wrote, and yet shall write in this point, is all true, and shall be found to be no otherwise in truth: But that every ignorant, or vulgar person, which are haters and persecutors of this Mystery, do not well, fully, and clearly understand my Writings at first; alas! that cannot I help; pray unto God for his Grace, and ye Persecutors for pardon, labour

bour without repining, read
 with understanding, then will no
 Myſtery be withheld from you,
 but will be very eaſie for you to
 find out. I moreover admoniſh,
 that the finder of this gift of
 God, above all things give thanks
 unto God day and night without
 ceaſing, with all reverence and
 due obedience, from the bot-
 tom of his heart; becauſe no
 Creature can yield ſufficient
 praiſe which may recompenſe ſo
 great a benefit; but Diligence is
 known by a right and true indu-
 ſtry according to our capacity.
 I have done my part, which I
 hope to juſtifie before God and
 the World; for what my Eyes
 have ſeen, my Hands felt, and
 apprehended by an undeceived
 Judgment, that ſhall no man
 take from me in this Life; only
 Death, which is the determiner
 of all things.

This my Speech hath indeed had no force to poure forth from it what is written by me herein ; but what I have done is not out of curiosity, nor out of a desire of vain and transitory Glory ; but I have been induced thereunto by the Command of Christ the Lord , that his Glory and Goodness in eternal and temporal Matters, should not be concealed from any man , but to the praise, honour, and glory of his holy everlasting Name, that it might be exalted, acknowledged, and revealed in his Majesty by reason of his Highness and Almightyness, through the confirmation of his wonderful Deeds. And secondly , I have been led thereunto, by Love and Charity towards my Neighbour, for his good as for my own , and to heap burning Coals on my Enemies

mies heads. And last of all, that all Opposers may know, what erroneous waies others have gone against me, and whether I am most of all to be condemned, or they adjudged most just in what hath been written most truly of the concealments of Nature ; & likewise that the supremest Mystery may not quite be suffocated in darknets, nor be drowned in overflowing waters, but be delivered out of the deep and filthy mire of the Ideotish Crew by the right appearance of the true Light, and obtain many witnesses by the spreading abroad of a sure, true, and right Confession, who may follow me in the Writings of Truth. In my Nativity of the twelve Signes in the Zodiack , *Sagitary* and *Pries* were allotted unto me ; I was born under *Pisces* ; for I was in Waterish-

ness before my Life, but *Sagitary* set an Arrow to my Heart, whereby I lost my Waterishness, and by the heat I became worthy of the dry Earth; and although at the first the Earth was turned by the Water into a soft substance, yet you must understand that the Water was consumed by the heat of the drying Air, so that all the soft Matter of the Earth went away, and by this drying up was dignified with a Hardness; whereby thou Learner, and much Understander should carefully observe and take good notice, that Tin is subject to all the four Elements, as also to the other principal Planets; which Elements received their Center from above, and are generated as others.

To conclude, I let you know, and give you to understand, that
if

if thou extract out of Benevolent *Jupiter* its Salt and Sulphur, and lettest *Saturn* flux well with it, *Saturn* assumes a fixt body unto it, purges it self, and becomes clear thereby, there being a full change and real transmutation of Lead into good Tin, which may be found to the height by a durable infallible proof. And though you may think this to be false, yet you must take notice, that seeing the Salt of *Jupiter* only by its Sulphur is made more corporal, yet likewise it hath obtained an efficacy and power to penetrate *Saturn*, the basest and most volatile Metal, and bring it to a melioration of its Equals, as you will find it in reality.

CHAP. IX.

*Of the Spirit of Saturn, or
Tincture of Lead.*

S*aturn* to generate his Metal **L***ead*, is placed in the upper Heaven above all Stars, but he possesses the lowest and vilest degree in the under-parts of the Earth, even as the supreme Light of *Saturn* is mounted aloft in the highest supremacy of all the Celestial Planets, so hath its Children of the lower Region succeeded it in Kind; and Nature hath permitted that *Vulcan* should conduct them to their like, if *Saturn* be content; for the upper light gives occasion thereunto,

to, having generated an unfixt Body of *Saturn*, penetrated with open pores, that the Air can pass through this *Saturnine* Body, that the Air can keep it aloft, but the fire can quickly assault it, because the body is not compact by reason of its unfixedness, so that it must decay, which must be in all points observed by him that will attain to the search of it; for there is a great difference between the fix'd and unfix'd bodies, and of the causes of their Constancy and Inconstancy. And though *Saturn* hath an especial ponderosity above other Metals, yet observe, when they are poured forth together, after their union in the flux, the other Metals alwaies settle at the bottom, even as it likewise comes to pass in the pouring of *Antimony* through with other Metals, whereby

whereby it is evident, that the other Metals fall through equally, and are more compact than *Saturn*, for it must give place and preheminence to the other Metals, leaving the victory with them; for it must vanish and be quite consumed with the unfixed inconstant Metals; in it all the three properties of the three principles are most coarse; and because its Salt is very fluxible above that of other Metals and Planets, so is its Body more fluxible, inconstant, unfixed, and volatile, than any other Metallick Body. As *Saturn* steps to its regeneration, so know that in like manner, as common Water is forced by the natural coldness, by the change of the Heavens, whereby it becomes a coagulated Ice, in like manner is it to be made evident, that by reason of
the

the great coldness which is found to be in the Salt of *Saturn* above other Salts; *Saturn* is also coagulated and made corporal; Ice dissolves into water by heat; so likewise the coagulated *Saturn* is made fluxable by Fire, it hath most of *Mercury* in it, but it is inconstant and volatile; it hath least of Sulphur, and therefore according to its small quantity its cold body cannot be made warm; it hath little Salt, but fluxible, otherwise Iron would be more fluxible and malleable than Lead, if the Salt alone could cause a malleableness and fluxibleness, because Iron contains more Salt than any other Metal: Seeing then there is a difference to be found in this point, you must therefore observe and remember the difference, and how to distinguish between Metals.

All

All Philosophers have wrote as well as I, that the Salt gives the Coagulation and Body to every Metal ; and it is true ; but to prove it by an example, how and after what manner this Relation is to be understood : Plume Allom is esteemed to be only a meer Salt, and is approved to be such, which in this particular may be compared to Iron, that the ~~Salt~~ of the Plume Allom is found to be a thing unfluxible as Iron is. On the other side, *Vitriol* likewise is a Salt, manifesting it self in a small quantity, but fluxible and open, therefore its Salt cannot yield such a hard congelation unto its appropriated Metal, as the other can ; although all the Salts of Metals grew out of one certain Root, and out of one Seed, yet nevertheless you must observe a difference in their three Principles,


ples, as also you must observe & remember, that a difference is found in one Herb from the other, and likewise how man differs from other Creatures and Animals in Qualities, Original, and the three Principles; for one Herb is indued with more of this, another with more of that kind, which in like manner is to be understood concerning Man and other Animals. The Soul of Lead consists in a sweet quality, as also doth the Soul of Tin, and sweeter yet, that nothing almost may be compared to it, being first of all purified to the highest by separation, that the pure be well separated from the impure, that a perfect accomplishment may succeed in the Operation: Otherwise the Spirit of Lead is by nature cold and dry, wherefore I advise, that
it

it be not much used by Men and Women, because it over cools Nature, so that the Seed of both cannot perform their Natural Function; nor doth it much good to the Spleen and Bladder, but in other cases it attracts flegmatick Humours unto it, which raise up much Melancholy in Men; for *Saturn* is a Ruler, and such a *Melancholicus*, whereby a Man is confirm'd in his Melancholy, wherefore its Spirit is used, for one Melancholy Spirit attracts another unto it, whereby Mans Body is freed and delivered from its infused Melancholy. Externally the Soul of *Saturn* is so healing, in all Sores old or new, Cuts, Thrusts, or Accidents by Means or Nature, so that no Metal can do the like; it is cooling in all hot, tumified Members; but Noble *Venus* hath
the

the pre-eminence to mundifie and cauterize all putrid Sores, and to lay a ground for their Cure, which have their access from within; for in her essence she is hot to dry up, but *Saturn* on the contrary is found to be cold in his Essence.

The Celestial Light of the Sun is much hotter than the Light of the Moon; for the Moon is much lesser than the Sun, and according to its dimension and division it contains an eighth part of the greatness in its Circle; if then the Moon in this her Magnitude of the eighth part could excel the Sun, as the Sun excels the Moon, all Fruits and Productions of the Earth must perish, and there would be a perpetual Winter, no Summer to be found at any time: But the Eternal Creator hath in this case well ordain-

ed a certain Order and Law for his Creatures, that the Sun should give light by day, and the Moon by night, and so all Creatures should be served. Those Children which are subject to the influence of *Saturn*, are melancholy, churlish, continually murmuring, as old covetous people, who do no good to their own Bodies, and yet never have enough; they put their Bodies to much labour, torment themselves with thoughts and whimsies, seldom recreate themselves, or are merry with other people, nor do they greatly regard the natural love of fair Women.



In brief, I tell thee that *Saturn* is generated of little Sulphur, little Salt, and much unripe gross *Mercury*, which *Mercury* is to be esteemed as a Froth that floates upon the Water, in comparison

parifon of that *Mercury* which is found in *Sol*; and is much more hot in its degree, and therefore the *Mercury* of *Saturn* by reason of its great coldness, hath not so quick a running Life as that which is made of Gold, wherein more heat is to be found, whence that running Life hath its original: Therefore in the inferiour world we must take notice of little *Vulcan* in the augmentation and transmutation of Metals, as I have described those three Principles of *Saturn*, as concerning their descent, nature, and complection. And every one must know, that no transmutation of any Metal can follow out of *Saturn*, by reason of its great coldness, only and except to coagulate common *Mercury*; for the cold Sulphur of Lead can qualifie and take away the hot

running Spirit of the Quicksilver, if the process be rightly ordered, wherefore it is not amiss to observe, that *Mercury* is so detained, that the Theory should agree with the Practick, and meet together in a certain measure and concordance. You must not therefore quite reject *Saturn*, nor in all points scornfully neglect him, because its Natures and Virtues are known yet but unto few; for the Stone of the wise hath the first beginning of its Celestial, high-shining Colour only out of this Metal, and from the influence of this Planet, the Key of Constancy is delivered unto him by putrefaction, because the red cannot be made out of the yellow, except before-hand a white be made out of the beginning of the black.

I could yet treat variously, and
at

at large of many wonderful works of Natural and Supernatural things. But because other Labours prevent me therein, of making a longer Narration, I therefore put a Conclusion to this Treatise at present, referring the other concerning the concealed Secrets of Minerals until I have a purpose to write further, in a particular Treatise of *Antimony*, *Vitriol*, *Brimstone*, *Magnet*, and which in especial are endowed before others, and depend upon those, out of which Gold and Silver have their beginning, middle and end, together with the true transmutation particularly; which virtues and power they have received out of one thing, wherein all these lie to be generated invisibly concealed, together with all Metals; which matter is publick before the eyes of all

men, but because the virtues and powers are very deeply buried and unknown to the most part, therefore this matter is likewise esteemed as nothing, or of no value, and unprofitable, out of ignorance ; even as the Disciples of the Lord going to *Emaus*, their eyes were opened at the breaking of Bread, that they knew wonder above wonder, what the rich Creator hath placed in the vile creature, the name is *Hermes*, who carries a flying Serpent in his Shield, having a Wife whose Name is *Aphrodita*, who can know the Hearts of all men, and yet all is one, and one only thing, one only Essence, which is common in all Places, and known every where, every one grasps it with his hands, and uses it in vile matters, and of small value; he values the vile at

(151)

a high rate, and that which is high he casts away; it is nothing else but Water and Fire, out of which the Earth is generated by the help of the Air, and is yet preserved. Praise be to the most High for his Gifts: At present enough is revealed what my intent was to shew in this Treatise, and so I depart hence; for in separation all is to be found.

K 4

of



*Of the Medicine or Tincture of
Antimony, as well to preserve
Mans Body in Health, and to
divert all desperate and incurable
Diseases, as also to cure the
Leprosie of Metals, to purifie
and to transmute them into the
best Gold.*

*Written by that Noble and Learned Philo-
sopher, Roger Bacon.*

S*tibium* or *Antimony*, as the
Philosophers say, is composed
of a Noble Mineral Sulphur,
which they accounted to be the
black secret Lead of the Wise.

The *Arabians* call it *Asmat* or
Azmat;

(153)

Azmat ; the Alchymists retain the Name *Antimony*.

Addition. The *Moors* call it *Antimony*, others call it *Alabaster*, or *Tarbason*. By the *Arabians* and *Spaniards* it is called *Alcohol*. *Avicennæ* c. 7. calls it *Artemed*. *Alexius* of *Piedmont*, in his seventh Book of Secrets, calls it *Talck*, even as *John Jacob Wecker* renders it in his Books of Secrets; but *Talck* is far different from *Antimony*. *Pliny*, Book 33. Chap. 6. of *Antimony*. *Dioscorides* gives a preparation of *Antimony*, Book 5. Chap. 39. They call it also *Stibi*, *Stimmi*, &c. The *Germans* call it *Spies glass*, or as *George Fabricius* would rather have it, *Spies glantz*. *Gerlandius* calls it *Black Alcophil*, *Altosel*, or *Alirnu*, others *Cosmet*, and it is twofold, Masculine and Feminine.

It will lead us to the consideration

of higher Mysteries, if we behold and discern that Nature wherein Gold is exalted, even as the *Magi* have found that this Mineral is by God ordained under the Constellation of *Aries*, which is the first Celestial Sign, wherein the Sun takes its Exaltation, though this be not regarded by the Vulgar; yet discreet people will know, and the better observe, that even in this place also the Mysteries and Perpetuity may in part be considered with great benefit, and in part discovered.

But some ignorant and indiscreet people think, that when they had *Antimony*, they would deal well enough with it by Calcination, others by Sublimation, and some by Reverberation, thereby to obtain its great Mystery and perfect Medicine. But I

tell

tell you, that here in this place it
availes not in the least, either
Calcination, Sublimation, or Re-
verberation, whereby afterwards
a perfect extraction can or might
be done or effected with profit,
to transmute the meaner into a
better Metallick virtue; for it is
impossible for you.

Be not deluded; some of the
Philosophers which have wrote
of such things, as *Geber*, *Albertus*
Magnus, *Rasis*, *Rapaccissa*, *Aristo-*
tle, and many others: But ob-
serve this: Some say, that if *Ant-*
imony be made to a *Vitrum* or
Glas, the bad volatile Sulphur
is gone, and the Oil which may
be prepared out of that Glas,
will be a very fixt Oil, and will
really give an ingress and Me-
dicine of perfection to the im-
perfect Metals.

These words and opinion are
good

(156)

good and true, but it will not be nor appear such indeed; for I tell you truly, without concealed speeches, that if you lose any of the aforesaid *sulphur* in the Preparation or Burning, for a small fire may easily prejudice it, you then have lost the true penetrating Spirit, which should make the whole Body of *Antimony* to a perfect red Oyl, which should also ascend over the helm with a delightful sent, and curious Colours; observe likewise, that the whole Body of this Mineral, with all its Members, should be but one Oyl, and ascend over the helm without any loss of weight, excepting the *feces*.

How should the Body be brought to an Oil, or yield its pleasant Oil, if it be brought to the last being of its degree, for


body

Glass

(157)


Glass is in all things the utmost and last.

You shall likewise know that you shall not obtain that perfect noble Oil in the least, if it be extracted with corrected Vinegar poured upon the *Antimony*, nor yet by Reverberation; and although its various colours may appear; yet is it not the right way; you may indeed get an Oil, but you must know that it hath no part of the Tincture, or power of transmutation in it.



Now we come to the *Manual Operation*.

Take in the Name of God, and of the Eternal Trinity, fine and very pure Mineral *Antimony*, which is fair, white, massie, and inwardly full of yellow Streaks or Veins, and likewise of red
and



and blew Colours, and small Veins, this is the best; pound it to fine Powder, dissolve it by little and little in *Aqua Regis*, that the Water may conquer it. After Solution take it out immediately, that the *Aqua Regis* may do it no prejudice; for it will quickly dissolve the Tincture of the *Antimony*; for our Water in its nature is like to the *Ostrich*, which by his heat can digest Iron, and consume it to nothing; for the Water will consume it, and turn it to a Mud, that it shall remain only as a yellow Earth, and then is it quite spoiled.

Take an Example hereof from Silver, which is dissolved, fair, pure and fine in these our Waters; but if it stand a night therein, while the Water is strong and full of Spirits, I tell you, your good Silver will be corroded to nothing

thing in these our Waters; and though you would reduce it into a Massie Body, you cannot; for it will remain as a pale yellow Earth, and sometimes it will run together in the form of Horn, or of a white Horse Hoof, which you can by no Art reduce into a Body.

Wherefore you must remember to take the *Antimony* out presently after the Solution, precipitate and **e**dulcorate it according to the custom of *Alchymists*, that it may not be corroded with its perfect Oil by the Water, and burnt up to nothing.

The Water wherein we dissolve is thus made.

R. *Vitriol*, a pound and a half,
Salt-Armoniac one pound, *Azinat*
 one pound, *Salt-nitre* a pound
 and

and a half, *Salt-gemme* one pound, *Allom* half a pound; these are the Ingredients which belong unto the making of the Water for the Solution of *Antimony*.

Take and mix them well together; at first distil very slowly, for the Spirits ascend with greater violence than those of any other common *Aqua fortis*; beware of its Spirits; for their Fumes are very subtile and hurtful in their penetration.

When you have adulterated the *Antimony* well and purely from the corrosive Water, then put it into a clean Vial, poure good distilled Vinegar upon it, let it forty dayes and nights to putrefie in Horse-dung, or in *Balneum Mariæ*, it will be bloud-red. Take it out, and see how much is yet to be dissolved, decant off gently the pure and clear,

clear, which is red into a Glass-Gourd, poure other Vinegar upon the *Faces* as before, that if any thing should yet remain therein, it might be dissolved; this must be done four times in fourty days and nights; for if any good be in the *Faces*, it will be dissolved in that time, then cast the Dregs away as unprofitable, being but Dirt, and to be cast to the Dunghill.

Put all the Solutions in a glass-Gourd into *Balneum Maria*, distil all the rart Vinegar from it, pour it on again, or else pour fresh, if this be too weak, it will quickly dissolve in the Vinegar; distil it again from it, that the Matter be quite dry; then take common distilled water, wash all tartness from it with the Vinegar imparted to the Matter, then dry the Matter in the Sun, which is
 L of

(162)

of a very deep red, or else dry it very well at a gentle fire.

When the Philosophers find our *Antimony* thus secretly prepared, they say then that its external nature and virtue is inverted internally, and the internal cast forth externally, henceforth becoming an Oil, which is concealed in its innermost and profoundest part, till it be well prepared, and cannot any more be brought into its first Essence, until the last Judgment; and it is true, for so soon as it feels the force of the fire, it flies away in a Vapour with all its parts, because it is volatile.

Some of the common Laborators, having thus prepared *Antimony*, they take one part out, because of its consumption, that they may the better operate it, they mix with it one part of Salt-

Armoniac,

(163)

Armoniac, one part of the *Vitrum*
(with others *Titrum*) one part of
the *Rebooth* (with others *Cadoli*)
wherewith the Bodies are clean-
sed ; this mixture they cast upon
a pure *Luna*, and if there were
eight Ounces of the *Luna*, they
found ten Drams of good Gold
in the separation, and sometimes
more ; and by this work they
gained wherewithal to bear their
Charges, the better to attend
upon, and attain unto the great
Work. The ignorant called this
an induction into the Silver, but
that is false ; for this Gold is not
brought into it by the Spirits, but
every kind of Silver hath one
Ounce of Gold more or less in
the Mark (or 8 Ounces) for Gold
is so united with the Nature of
Silver, that it cannot be separa-
ted from it, either by *Aqua fort*,
or common *Antimony*, as the *Gold-*
smiths know. L 2 But

But when the aforesaid Composition is cast upon the *Luna* in the flux, then happens such a separation, that the *Luna* doth freely let go the Gold implanted therein into the *Aqua fort*, and is separated from it, letting it precipitate and sink to the bottom, which otherwise could not be done at all. Therefore it is not an induction into the *Luna*, but a bringing out of it.

But we return again to our proposed Work; for we would have only the Oil, which was only known to the Wise, and not to the Ignorant.

When you have rubified the *Antimony* very well according to the former Directions, you must have in readiness a Spirit of wine well rectified, pour it over the red Powder of *Antimony*, set it four daies and nights in a gentle
Balneum

Balneum Mariæ, that it may dissolve very well. And if then any of it remain undissolved, pour fresh Spirit of Wine upon it, set it again into the Bath as aforesaid, all will be well dissolved; and if perhaps any more *Fæces* remain, they will be very few, cast them away, for they are good for nothing. Put the Solution into a glass-Gourd, with a Head luted upon it, set it into *Balneum Mariæ*, with its receiver to take the Spirits, distil slowly with a slack heat, till all the Spirit of Wine be come over, pour it in again upon the dry matter, draw it off again as before; this pouring in & abstracting continue so often, till you see the Spirit of Wine ascend over the helm in various colours, then is it time that you follow it with a strong fire, then will the

Spirit of Wine ascend red into the helm, and drop into the Receiver like a bloody Oil, and the tender Body ascends like a red Oil, dropping into the Receiver; truly this is the most secret way of the Wise, the so much applauded Oil of *Antimony*; it is a noble, well sented, virtuous, and powerful Oil, as you shall hear afterwards.

But here I will teach and instruct you poor Operators another way, because you have not the Means to attend the great work, not as the Ancients did, with the separation of Gold out of Silver.

Wherefore take one part of the Oil, or half an Ounce of *Saturn*, four Ounces calcined according to Art, pour the Oil upon the *Calx* of *Saturn*, mixing it, set it ten daies and nights in the heat,

(167)

heat, into the secret Furnace; every two days augment the fire one degree, according to the capacity of the Furnace; after four days and nights set it into the third degree of Fire, therein let it rest three days and nights, then open the Door or Vent of the fourth degree, which must likewise continue three days and nights; afterwards take it out, the *Saturn* will be above black, like unto Charcole dust, but under this black dust you will find other Colours, throughout pure, red, yellow, which flux with *Venetian Borax*, you will find it converted into good Gold by the power of our Oil, so have you means again to set forward the great work.

We return again to our purpose, where we left off before. You have heard, and have been

L 4 instructed

instructed how to abstract the Spirit of Wine with the Oil over the helm into the Receiver, and to use it for the work to convert *Saturn* into Gold. But we will now hasten to the other work of the Tincture, and give advice concerning it. It will therefore be necessary to separate the Spirit of Wine again from the Oil, which do as followeth;

Take the mixture of the Spirit of Wine, and of the Oil, set it into *Balneum Mariæ*; distil the Spirit of Wine only from the Oil with a very slack heat, so that you may be assured that there is no more of the Spirit to be found in this most precious Oil, which you may easily try, when you see some of the drops ascend over with the Spirit of Wine, it is a sign that the Spirit of Wine is separated from the Oil,

Oil, then remove all the fire from under the Bath, how little soever it be, that it may cool the sooner. Take away the Receiver with the Spirit of Wine, stop it very close, for it is full of Spirits which it hath retained from the Oil, as you will hear afterwards: But in *Balneum Mariae* you will find that blessed Oil of *Antimony* red as Bloud; take it out, wash the Lute off by gentle mollification, that nothing impure may fall into that curious red Oil, when you take the head off; reserve it carefully, that by no means it may receive prejudice, for you have a Celestial Oil, which in a dark night shines like a glowing Cole, and this is the reason, because its internal power and soul is cast forth externally, the hidden Soul being now revealed, shining through
the

the pure Body as a Candle through a Lanthorn, even so at the last day, these our invisible internal Souls shall be revealed, and seen out of the Body, shining as the clear Sun : So keep each apart, as well the Spirit of wine full of power, and wonderful in curing humane Distempers, as also the blessed, red, noble, celestial Oil, which transmutes all the Diseases of the imperfect Metals into the perfection of Gold ; and the power of the spiritual Wine extends very far being rightly used.

I tell you, you have obtained a Celestial Medicine, to cure all the Diseases and Distempers of Mans Body ; its use is, as followeth ;

In the Gout.

Give three drops in a Cup of Wine fasting to the Party, just at the time when he feels the beginning of his misery, anguish and pain to come upon him, the second and third, use it in like manner ; it allaiies all pain the first day how great soever it be, and prevents Swelling ; the second day it causes Sweat, which is very nasty, tough and thick, very soure in taste, and of an evil sent, and most of all in those parts where the Members are united and joined together by the Joints ; and if you should give none in the third day, yet will there be a purgation of the Veins, and of the Excrements, without any molestation or pain ; is not this a great power of Nature?

In

In the Leprosie.

At the first time take six drops fasting, and cause the impure party to be alone, free from sound people, in a place far distant, and commodious; for all his Body will begin to send forth Fumes and Steams, like unto a stinking Fog, and Vapours abundantly; the next will Scales and much Uncleanneſs fall from his Body; then let him have three drops of this Medicine, and let him take it in on the fourth day, afterwards on the eighth or ninth day by the assistance of Gods Grace and Blessing, he will be quite clean.

In the Apoplexie

Let one drop fall upon the tongue

(173)

tongue of the Patient, it will attract it forth immediately like unto a Mist or Fume, and restore the party again; but if he were taken in the Body, or in the Members and Limbs, then give him three drops at once in good Wine, as you have been taught in the Gout.

In the Dropsie.

Give one drop in baulm water, or Valerian water six days together, the seventh day give three drops in good wine, and it is sufficient.

In the Falling Sickness, and its kinds, as Epilepsie, Catalepsie, and Analepsie.

In the beginning of the Fit give the Patient two drops in
Sage-

(174)

Sage-water, after three hours, give him three drops more, and it is sufficient. But if in case any thing should stir again, give him two drops, as hath been said.

In a Heſtick.

Give the party two drops the first day in water of Violets, the second day two drops more in good Wine.

In Agues.

Give the party three drops in the beginning of the Fit, early in a morning, in good distilled water of St. John's wort, or of Succory, and the next day two drops more fasting.

(175)

In the Plague.

Give the Patient seven drops in good Wine, let the infected party be alone, and let him sweat well upon it, by the Divine Assistance that poison will not prejudice him as to his Life.

For a prolongation of a healthful Life.

Take and give two drops at the beginning and entrance of the Spring, and in the beginning or entrance of Autumn likewise two drops; every one that so takes it, is freed, and well preserved from unhealthful and infectious Air, except the Disease were by Almighty God ordained for the death of the party.

We

We will now step further to the Oil, and its Power, and shew how by it the Diseases of the impure Bodies of the Metals may be cured.

In the Name of God, take very pure, fine, refined Gold, as much as you will, or think to be sufficient, dissolve it in a rectified Wine, as is usual to make *Aqua vitae*; after solution of the Gold, set it a Moneth in digestion; this distil in a Bath very slow and gently, distil the Spirit of Wine divers times from it, so long till you see your Gold ~~lie~~ at the bottom like a Juice. This is the true way and meaning of some of the Ancients, to prepare Gold. But I will shew and teach you a way much readier, better, and more beneficial; than instead of this prepared Gold, you take one part

of the *Mercury* of Gold, as I have taught the making of it in another place; abstract from it its water of Airiness, that it may be a subtle Dust, and take two parts of our blessed Oil, poure the Oil very slowly upon the Dust of the *Mercury* of Gold, till all be in it, set it in a Vial well sealed, in the heat of the first degree of the secret Furnace; therein let it stand ten dayes and nights, your Powder and Oil will be quite dry, of a black gray colour. After ten days give it the heat of the second degree, the gray and black colour will by little and little become white, till at last it will be of a heavenly white, and at the end of the ten days it will begin to be of a pure red, but let not this trouble you; for all these Colours proceed only from the *Mercury* of Gold,

M

which

which swallowed up our blessed Oil, and now conceals in the innermost part of its Body; but our Oil will conquer this *Mercury* of Gold by the power of the fire, and cast it forth from within, and the Oil will predominate over it with its hot red Colour, and be continually outwards. And therefore it will be time, after the expiration of twenty days, that you open the window of the third degree, wherein the external white Colour and Power will by little and little enter in into the inward part, and the internal red Colour will turn outward by the force of the fire. Keep this degree of heat ten days without diminution or augmentation of it, you will see a Powder which before was white, to be now very red, but let not redness trouble you, for 'tis yet unfix'd

(179)

unfix'd and volatile. And after these ten days are ended, thirty days being in all expired, then open the last window of the last degree of fire, keep it ten days in this degree, this high red powder will then begin to flux, let it stand so in flux the ten days, then take it out, you will find at the bottom a very high, red, transparent stone of a Ruby Colour, flux'd according to the form of the Glass, as is taught in the Treatise of *Vitriol*, wherewith you may make projection. Praise God for such his high Revelation, and thank him for ever, *Amen.*

Its Multiplication.

The Ancient Wise, having found the Stone, and prepared it to a perfect power, and muta-

tion of the imperfect Metals into Gold, have a long time enquired whether a thing were not to be found to augment the power of the Stone; and they found two kinds of Augmentation, one of the power of it, so that the Stone may be brought much higher; of this multiplication you will find direction in the Treatise of Gold. The other Augmentation is an augmentation of the quantity of the Stone, in its former power, so that it receives no more, nor loses any thing of its power, though it increase in weight, and augment more and more, that out of one Ounce many Ounces arise and increase.

The Augmentation or Multiplication is done as followeth
Take your Stone in Gods Name, grind it to a subtile powder, add to it as much of the *Mercury of Gold*

Gold, as is taught before, put them together into a fine round Vial, seal it hermetically, set it into the fiery Furnace, proceeding as you have been instructed before, only this time is shorter, for whereas before you had ten (thirty) days, now you need no more than four (ten) days, otherwise the work is one and the same.

Praise and give thanks to Almighty God for his high Revelation, continue in Prayer for his Grace and Divine Blessing in this Art and Operation, as likewise for continuance of Health and Prosperity ; withal let the poor be recommended to your Help and Charity.

Glory be to Almighty God.

(182)



*A Work of Saturn,
of Mr. John Isaac
Holland.*

THE PREFACE.

Courteous Reader,

THE PHILOSOPHERS
have written much of
their Lead which is
prepared out of Antimony,
as Basilus hath taught and
I am of the opinion, that this
Saturnine Work of the most
excellent

(183)

excellent Philosopher M. John Isaac Holland is not to be understood of common Lead, (if the Matter of the Stone be not much more thereby intended) but of the Philosophers Lead. But whether the Vulgar Saturn be the Matter of the Philosophers Stone, thereof you will receive sufficient satisfaction from the subsequent 17 Considerations or Documents. This is published for the benefit of all the Lovers of this Art, because it expounds and declares the Stone of Fire. Vale.

A



A Work of Saturn.

*In the Name of the Lord,
Amen.*

MY Child shall know, that the Stone called the *Philosophers Stone*, comes out of *Saturn*. And therefore when it is perfected, it makes projection, as well in mans Body from all Diseases, which may assault them either within or without, be they what they will, or called by what name soever, as also in the imperfect Metals.

And

(185)

And know, my Child, for a Truth, that in the whole vegetable work there is no higher nor greater Secret than in *Saturn*; for we do not find that perfection in Gold which is in *Saturn*; for internally it is good Gold, herein all Philosophers agree, and it wants nothing else, but that first you remove what is superfluous in it, that is, its impurity, and make it clean, and then that you turn its inside outwards, which is its redness, then will it be good Gold; for Gold cannot be made so easily, as you can of *Saturn*, for *Saturn* is easily dissolved and congealed, and its *Mercury* may be easily extracted, and this *Mercury* which is extracted from *Saturn*, being purified and sublimed, as *Mercury* is usually sublimed, I tell thee, my Child, that the same *Mercury* is

(186)

is as good as the *Mercury* which is extracted out of Gold, in all operations; for if *Saturn* be Gold internally, as in truth it is, then must its *Mercury* be as good as the *Mercury* of Gold, therefore I tell you, that *Saturn* is better in our work than Gold; for if you should extract the *Mercury* out of Gold, it would require a years space to open the body of Gold, before you can extract the *Mercury* out of the Gold, and you may extract the *Mercury* out of *Saturn* in 14 days, both being alike good.

Would you make a work out of Gold alone, you must labour two whole years upon it, if it shall be well done: and you may finish a work of *Saturn* in 30 or 32 weeks at the most. And being both well made, they are both alike good; *Saturn* costs
nothing

(187)

nothing or very little, it requires a short time, and small labour; this I tell you in truth.

My Child, lock this up in thy heart and understanding, this h is the Stone which the Philosophers will not name, whose name is concealed unto this day; for if its name were known, then many would operate, and the Art would be common, because this work is short, and without charge, a small and mean work.

Therefore doth the name remain concealed, for the evils sake which might thence proceed. All the strange Parables which the Philosophers have spoken mystically, of a Stone, a Moon, a Furnace, a Vessel, all this is *Saturn*; for you must not put any strange thing unto it, only what comes from it, therefore there is none so poor in this world,

world, which cannot operate and promote this work; for *Luna* may be easily made of *Saturn*, in a short time, and in a little longer time *Sol* may be made out of it. And though a man be poor, yet may he very well attain unto it, and may be employed to make the *Philosophers Stone*.

Wherefore my Child, all is concealed in *Saturn*, which we have need of, for in it is a perfect *Mercury*, in it are all the Colours of the world, which may be discovered in it; in it are the true black, white and red Colours, in it is the weight, it is our *Lattiu*.

Example.

The eye of a man cannot endure any thing that is imperfect,
how

how little soever it be, though it be the least Atome of Dust, it would cause much pain, that he can rest no where. But if you take the quantity of a Bean of *Saturn*, shave it smooth and round, put it into the Eye, it will cause no pain at all; the reason is, because it is internally perfect, even as Gold and Precious Stones. By these and other Speeches you may observe, that *Saturn* is our *Philosophers Stone*, and our *Latten*, out of which our *Mercury* and our Stone is extracted with small Labour, little Art and Expence, and in a short time.

Wherefore I admonish you, my Child, and all those who know its name, that you conceal it from people, by reason of the evil which might thence arise; and you shall call the Stone our
Latten,

Laton, and call the Vinegar Water, wherein our Stone is to be wash'd ; this is the Stone and the Water whereof the Philosophers have wrote so many great Volumes.

There are many and different works in the Mineral Stone, and especially in that Stone which God hath given us *gratis*, whereof many strange Parables are written in the Mineral Book.

But this is the true Stone, which the Philosophers have sought, because it makes projection upon all the imperfect Metals, especially upon quick *Mercury*, and moreover it makes projection upon all diseases whatsoever, which may come into mans Body, as likewise upon all Wounds, *Cancer*, *Fistulaes*, open Sores, *Buboes*, *Imposthumes*, and all whatsoever can come externally

nally upon mans Body, therefore this Stone is not under the Mineral work, but under the Vegetable.

It is the beginning of the Vegetable Book, and the principal; this Stone is called *Lapis Philosophorum*, the Mineral Stone is called *Lapis Mineralis*, and the third Stone is called *Lapis Animalis*. This Stone is the true *Aurum potabile*, the true Quintessence which we seek, and no other thing else in this world but this Stone. Therefore the Philosophers say, whosoever knows our Stone, and can prepare it, needs no more, wherefore they sought this thing and no other.

My Child shall take 10, 12, or 15 pound of *Saturn*, wherein is no mixture of any other Metal; aminate it thin, have in readiness a great Stone Jugg, half full of Vinegar,

Vinegar, stop the Jugg very close, set it in a Lukewarm Bath, every three or four days scrape off the calcin'd *Saturn* from the Plates, and reserve it apart, thus do so long till you have 5 or 6 l. of the calcin'd *Saturn*, then grind it very well on a Stone with good distilled Wine-Vinegar, so as you may paint therewith, then take two or three great Stone-pots, therein put the *Calx* of *Saturn* which you ground, poure good distilled Wine-Vinegar upon it, that two parts of the Pot be full, stir it well together, stop the Pot close with a polished Glasse or Pebble-stone, set the Pots in a Bath, stir it four or five times in a day with a wooden Ladle, lay the Glasse or Stone Stopple again over it, make the Bath no hotter than that you may well endure your hand

hand therein, that is, lukewarm;
 so let it stand fourteen days and
 nights, then decant that which
 is clear into another Stone-pot,
 poure other distilled Vinegar
 upon the *Calx* which is not well
 dissolved, mix them well toge-
 ther, set it 14 days in the Bath,
 again decant it, and poure other
 Vinegar upon it as before. This
 decantation and pouring on con-
 tinue so long till all the *Calx* of
Saturn be dissolved, then take all
 the dissolved *Saturn*, set it in
 a Bath, evaporate the Vinegar
 by a small fire, the *Saturn* will
 become a powder or lump. Or
 stir it about until it be dry, you
 have a mass or powder of a
 dark yellow, or honey colour,
 then grind the powder again ve-
 ry finely upon a Stone with di-
 stilled Vinegar, put it into a
 Stone-pot, stir and mix it well

N

to-

together, set it again into a Bath, which is but lukewarm. so let it stand five or six dayes stir it every day from the top to the bottom with a wooden Ladle, cover it again with the glass-Stopple, then let it cool, poure off that which is dissolved into a great stone-pot, poure other Vinegar upon it, mix and stir them well together, set it into the Bath as before, reiterate this decantation and pouring on so often, till no more will dissolve, which try with your tongue, if it be sweet, it is not enough dissolved, or put some of it into a glass-gourd, let it evaporate, if any thing remain, it is not yet all dissolved which would be Gold, and then what remains in the pot are *Faces*, and sweet upon the Tongue; if you find any thing in the Gourd, it is not yet

all dissolved, then may you poure fresh Vinegar upon it, till all be dissolved, then coagulate it as before, poure other Vinegar upon it, stir it, set it again into the Bath, reiterate this operation of solution and coagulation so long till you find no more *faces* at the bottom, but all be dissolved into a pure clear water, then is *Saturn* freed from all its Leproufness, Melancholy, *Faces*, and blackness, being pure and white as Snow, for it is cleansed from all its uncleanness, because its coldness stands outwards as *Luna* doth, and its heat is internal, fluxible as wax, and sweet as sugar-Candy.

Why is it as white as Snow?

Because it is purified from all its impurities, and because its

N 2

cold-

(196)

coldness stands external as *Luna* doth, and its heat is internal.

Why is it sweet ?

Because the four Elements in it are pure, and separated from all sulphurous stink and blackness, which *Saturn* received in the Mine ; it is almost Medicinal, and like unto Nature : And because it is so pure, it affords some of its internal virtue outwardly, as that of Sweetness ; but the heat is so covered with the cold, that it cannot put forth its power externally by reason of the cold which is external (the heat of *Saturn* lies internal, even as in *Salt-Nitre*) as doth the Taste, the Spirit of Tasting is the most subtile in all things, as is taught more at large in the Book of Vegetables, how the Air doth dilate it self from

from all Herbs and Flowers externally ; for the Spirit of the Air lies in the inward part of all things ; for God created nothing in this world but it hath its peculiar Taste or Air, the Air and the Taste are one Spirit, the Taste goes out of the Air, as Smoke from the Fire.

But how comes it to pass, that a thing which hath a sweet Air, is bitter in Taste? The cause is, because the *Fæces* of that thing are putrid and stinking in the Elements, that is the Choler or Heat ; for whatsoever is unnaturally hot, hath a bitter Taste ; the Air and the Taste are both one Spirit, and as the Spirit of the Air presses outwards through the hot thing, so doth the Air embrace the Taste about, and defends the subtile Taste, that it should not be burnt by the vehement

ment burning Choler, as in the Herbal is at large express'd.

But the cause why *Saturn* is sweet in Taste is, that it is almost pure and clean, having scarce any unnatural heat in it, which can burn the subtile Tast, therefore it hath the Taste externally, and the Taste hath the Spirit of the Air lock'd up in it.

My Child, know what I said before, that a thing wherein is much burning heat, the Air locks up the Taste therein, because the Taste shall not be corrupted by the unnatural heat. So the Taste includes the Air in it, when it issues forth from a thing which is externally cold; for the subtile Spirits of the Air or Sent of a thing can endure no Cold, as we see daily in Herbs and Flowers that they yield no Sent in the Winter, as they do in the Summer.

ner; but they hide themselves in the Winter, and the Spirit hath the Sent inclosed in it, and the Spirit of Sent or Air. Behold a man that hath taken Cold, immediately he loses his Sent, and his Tasting is diminished. Even so it is here with *Saturn*; it is quite cold, so that the Taste manifests it self with the Spirit of Sent; for the Spirit of the Taste hath the Smell in it. Look upon Sugar which is well clarified from its *Faces*, how sweet it is in Taste, yet it yields no Sent, yet there is an extraordinary sweetness in Sugar. What is the reason of this? Sugar is very cold externally, therefore is it white as Snow, and of a sweet Taste; yet Sugar internally is hot and moist, of the temper of Gold, and of such great virtue that it is called the Philosophers Stone, as

it is approved, and very prevalent to cure all the Distempers of mans Body, as appears by its operation. The reason why I say this, my Child, is, that you should altogether understand its internal & external, and the Spirits which are in these things, whereof we discourse; that thereby you should know Gods wonderful works, and what wonders he works in these inferiour things, which are all made for our use.

What hath God in us, for whose sake he hath created all these Wonders, and all these things?

Wherefore, my Child, believe in God, love him, and follow him, for he loves you, as he makes it appear, and manifests himself in all things, as well in their Internals as in their Externals.

nals. O how wonderful is our
Lord and God, from whom all
Wonders proceed !

Now, *my Child*, why is Saturn
fluxible as Wax ?

By reason of its abounding
Sulphur, which is therein ; for I
find no fluxibleness or fusibleness
in any thing saving in *Sulphur*,
Mercury and *Arsenick*, and all
these three are in *Saturn* ; so that
Saturn is quickly fluxible, but all
these three are cleansed with it
from their uncleanness. And do
you not know, that the Philo-
sophers call their Sone *Arsenick*,
and a white thing ; and they say
their *Sulphur* is incombustible ;
they call it likewise a red thing,
all this is *Saturn*, in it is *Arsenick* ;
for *Luna* is principally generated
of a white *Sulphur*, as is plainly
taught

taught in the Book of *Sulphurs*, and all *Arsenick* is internally red as Bloud, if its inward part be brought outwards, as is demonstrated in the Book of Colours, &c. *Saturn* stands almost in the degree of fix'd *Luna*. So that in it there is a red Sulphur, as you see, when its internal is placed outwards, it will be red as a Ruby; there are no Colours but in the Spirits, so that there is in it a red and a yellow Sulphur. In it is *Mercury*, as may be seen, for *Mercury* is extracted out of *Saturn* in a short time, and with little labour.

So that all three are in *Saturn*, but they are not fix'd therein, but they are clean, pure, incombustible, fluxible as Wax; in it are all things which the Philosophers have mentioned. They say, our Stone is made of a stinking menstruous

struous thing : What think you, is not *Saturn* digg'd out of a stinking Earth? for divers are killed with the ill Sents and Vapours where *Saturn* is digg'd, or they live not long who labour in that stinking black Mine, whence *Saturn* is digg'd. And the Philosophers say, our Stone is of little value, being unprepared; they say, the poor have it as well as the rich, and they say true; for there are not poorer or more miserable people to be found than those which dig and work *Saturn* in the Mine; and they say it is to be found in all Towns and places, wheresoever you come *Saturn* is there. They say it is a black thing: What think you, is it not black? They say, it is a dry water, if Gold or *Luna* be to be refined upon the test, must it not be done with *Saturn*?
they

must be wash'd and tried with it, as a foul garment is made clean with Sope. They say, in our Stone are the four Elements, and they say true; for the four Elements may be separated out of *Saturn*. They say, our Stone consists of Soul, Spirit and Body, and these three become one. They say true; when it is made fix'd for the white *Mercury* and Sulphur with its Earth, then these three are one.

Whereby is to be observed, that the Philosophers have said true; they concealed its Name for the ignorants sake, who are not their Children, to keep them still in their Ignorance. Thus, my Child, the Ancients took care to conceal the name of the Stone; now let us return to our purpose.

You have now *Saturn* wash'd
and

and cleansed from all its impurity, and made as white as Snow, fusible as Wax, but it is not fix'd yet ; we will make it fix the *Mercury* and Sulphur with its Earth.

Take a Glass-Vial, put half of your purified *Saturn* into it, reserve the other half till you have occasion to use it ; lay a polish'd Glass upon the mouth of the Vial, set it in a Cuple with sifted Ashes upon a Furnace ; or set it on the *Tripes* of Secrets, or in the Furnace wherein you calcine Spirits ; give it Fire so hot as the heat of the Sun at *Midsummer*, and no hotter, either a very little hotter, or a very little cooler, as you can best hit it. But if you give it a greater heat, such as you may keep Lead in Flux, then your Matter would melt as if it were Oil ; and having stood so, ten or twelve days,
it

its Sulphur would fly away, and your Matter would all be spoiled for the Sulphur which is in your Matter is not yet fix'd, but is in the external. Wherefore the Matter melts presently, and though it be clean, yet it is not fix'd; wherefore give so gentle a fire to it, that it may not flux, so keep it six weeks, then take out a little of it, lay it on a glowing hot Plate, if it immediately melts and fumes, it is not yet fix'd, but if the Matter remain unmelted, the Sulphur is then fix'd which is therein; then strengthen the Fire notably, till the Matter in the Glass begins to look yellow, and continually more and more yellow, like to powdered Saffron, then augment the fire yet stronger, till the Matter begin to be red, then prosecute your Fire from one degree to another

another, even as the Powder becomes redder and redder by degrees, so hold on your Fire, till the Matter be red as a Ruby, then augment the Fire yet more, that the Matter may be glowing hot, then is it fixt, and ready to pour the curious Water of Paradise upon it.

My Child must know, that there are two ways of pouring on the Water of Paradise; I will teach you to make and prepare both, then may you take which you will; for the one is half as good again as the other.

My Child, you may remember, that I ordered you to reserve the one half of the purified *Saturn*, which take and put into a Stone-pot, pour upon it a pottle or more of distilled Wine-Vinegar, set a head on, distil the Vinegar again from it in a Bath,

Bath, the head must have a hole at the top to pour fresh Vinegar upon the Matter, and abstract the Vinegar again from it, pour fresh Vinegar again on, and again abstract it; this pouring on, and abstracting or distilling off must continue so long, till the Vinegar be drawn off as strong as it was when it was put in, then is it enough, and the Matter hath in it as much of the Spirit of Vinegar as it can contain; then take the Pot out of the Bath, take off the head, and take the Matter out, and put it into a thick glass which can endure the Fire, set a head on it, put it in a Cuple with Ashes, which set on a Furnace, first make a small Fire, and so continually a little stronger, till your Matter come over as red as Bloud, thick as Oil, and sweet as Sugar, with a Celestial Sent; then

then keep it in that heat so long as it distils, and when it begins to slack, then increase your Fire till the Glass begin to glow ; continu this heat till no more will distil, then let it cool of it self, take the Receiver off, stop it very close with Wax, take the Matter out of the Glass, beat it to powder in an Iron Mortar, with a steel Pestle; and then grind it on a Stone with good distilled Vinegar, put this Matter so ground into a Pot, poure good distilled Vinegar upon it, that two parts be full, set the Pot into a Bath with a head upon it, distil the Vinegar off, poure fresh Vinegar again upon it, distil it off again: thus do so long , that the Vinegar be as strong as it was when it was first poured upon it, then let it cool, take the Matter out of the Bath, take the head off, take
O the

the Matter out of the Pot, put it into a stronger round Glass which can endure the Fire, as you did before, set it upon a Furnace in a Cuple with sifted Ashes, set a head on, and a Receiver luted to it, then distil it, first with a small fire, which augment by degrees, till a Matter come over red as Bloud, and thick as Oyl, as aforesaid; give it fire till no more will distil, then let it cool of it self, take off the head, break the glass-pot, and take the Matter out, powder it again, and grind it on a Stone with distilled Vinegar, put it again into the Stone pot, poure fresh Vinegar upon it, set it into the Bath, and its head on, distil the Vinegar from it, poure it on again as hath been taught, till the Vinegar remain strong as it was.

Reiterate

(211)

Reiterate this distillation in the Bath until the Matter hath no more Spirit of the Vinegar in it, then take it out, set it in a glass-pot, distil all that will distil forth in ashes, till the Matter become a red Oil, then have you the most noble water of Paradise, to pour upon all fix'd stones, to perfect the Stone ; this is one way. This water of Paradise thus distilled, the Ancients called their sharp clear Vinegar, for they conceal its name.

My Child, I will now teach you other ways to make the Water of Paradise ; this is an easie way, but not so good, nor doth it that high projection in humane Medicines, yet it cures all Diseases within and without, but the other cures miraculously in a short time.

*The second way of preparing the
Water of Paradise.*

My Child, if you would make it after this manner, you must take the half of your prepared *Saturn* which I ordered you to keep, upon which poure the half of your fix'd and prepared Water of Paradise, take the half, put it into a Stone-pot, poure weak Wine Vinegar upon it, mix it well together, then take two pounds of calcined *Tartar*, which is well clarified by solution and coagulation, so that it leave no more *Fæces* behind it, *Salt Armoniac* one pound, which is likewise so clearly sublimed, that no *Fæces* remain after its sublimation, pound both together to a Powder, put them speedily into a pot, and stop it close immediately,

ately, or else it will run out; for so soon as the *Tartar* and *Salt Armoniac* come to the *Vinegar*, they lift themselves up, and would immediately run out of the mouth of the pot, wherefore stop the pot presently, set the pot in a Vessel of Water, they will cool speedily, otherwise if the cold and hot Matter should come together suddenly, they would contest together, rise up, and become so hot, that the pot would break for heat, if it were not set in cold Water; therefore take heed, when you put the powders in, that you stop it immediately, and set it in cold Water before you put the other Powder to it, then will they unite, let them stand a day and a night in that Vessel, then take them out, set them into a lukewarm Bath two days and nights,

let it cool of it self, take the Stopple off from the pot, and set a head on, set the pot in sifted Ashes upon a Furnace, distil with a small fire, and continually greater till all the Vinegar be over, then augment your Fire notably, till you see quick *Mercury* drop out of the Pipe, when it ceases to drop, then augment the Fire by little and little, and drive it so long as it drops; you may observe when it will leave dropping, if in the space of one or two *Pater-nosters* one drop doth fall, then augment the Fire till the pot glow at the bottom, for twelve hours, and when the *Mercury* is over, then should the *Salt Armoniac* sublime up into the head, and the *Tartar* remain with the Body of *Saturn* at the bottom of the Pot, which take out, put it into a Linnen Bag, hang

hang it in a moist Cellar, the *Tartar* will dissolve, receive it in a Glass, the body of *Saturn* remains in the Bag, take it out, and calcine it in a reverberating Furnace three days and nights, with a great heat, as is taught elsewhere, then extract the Salt out, as is taught in the Mineral Book. You may make projection with the Salt, and coagulate your *Tartar* again, it will be as good or better than it was, likewise take your *Salt Armoniac* out of the Head, it is good again, and if you could have no *Salt Armoniac*, then take three pound of calcined *Tartar*, likewise so clarified, that it leave no *Fæces* behind, you then need no *Salt Armoniac*, therewith may you likewise extract the *Mercury* out of *Luna* and *Jupiter*, wherewith you may do wonders, as is taught in

the Miner. Book, where is spoken of the Quintessence of Metals.

Now my Child must know, that this *Mercury* or Quintessence of *Saturn* is as good in all works as the *Mercury* of *Sol*; they are both alike good, and herein all Philosophers agree. My Child, take this *Mercury* of *Saturn*, so drawn out of the Receiver, put it into a Glass Box.

I have now taught you to make two sorts of the Water of Paradise; and know, my Child, that the first way is the best; though it be made with some danger, longer time, and more charge; for the Vinegar is all good, yet the red Oil is the best; its time is alike unto the end, and though it be more tedious before you obtain the red Oil, yet it fixes it self in a short time, if it come to the Matter or fix'd Stone.

Stone, into a simple Essence in greater redness ; but when the *Mercury* comes to the fix'd stone, it holds on a long time in ascending and descending before it die, and when it is quite dead, it makes the red fix'd Stone again into a fixt colour, so covering the red stone with its coldness, that the red stone becomes white again, then must you boil it again gently with a small Fire, till it begin to be yellow, prosecuting the Fire from one degree to another, as the Colour is higher and stronger, and that so long till it attain to a perfect redness, which requires a long time before it be done, which is not requisite in the red Oil ; for the red Oil dies or coagulates forthwith the stone, the one fixing it self with the other into a simple Essence, in a short time. Therefore

fore I tell thee, my Child, that the time of the Oyl is alike long in the end, though it appear to be of a shorter time with the *Mercury*, but it is equally long at the end of the Work, therefore I tell you the Art of both Works, that you may the better understand the Art to make the Oyl from the innermost Nature of the Stone, which is found afterwards.

The Oyl was unknown to the Ancients, for my Grandfather with his Companions found it with great labour and length of time.

So there are two ways to dissolve the Stone, and to poure upon it the clear water of Paradise. Our Ancestors called the Oyl their sharp Vinegar; therefore, my Child, keep the Name private, and I will teach you
first

first of all how you shall join the *Mercury* to your Stone, which you extracted out of *Saturn*, to dissolve it; afterwards I will teach you to bring over the helm that red Oil which you extracted out of your prepared *Saturn*, into a fixt stone, to dissolve your stone.

My Child, weigh your fixt stone, take half as much of your *Mercury*, poure it upon the stone in the Glass, cover the Glass again with a polish'd Glass which may just fit it, set it in a Cuple with sifted Ashes, make a small Fire like the Suns heat at *Midsummer*, and give no more Fire to it, until the Water of Paradise or *Mercury* become all a dead Powder. And know, my Child, that the red or fixt Stone, which before was darkned, when it hath drunk up the Water of Paradise,
or

or Mercury, or how you will call
 it, that it be a Powder between
 black and gray, then augment
 the Fire from one degree to ano-
 ther, till the Matter be perfect
 white, and when it is white,
 strengthen the Fire yet more,
 from one degree to another, till
 it be of a dark yellow Colour,
 then make it yet stronger, till it
 be of a perfect red; then rejoice,
 for your Stone is perfect, and
 fluxible as Wax. Praise God, who
 gives unto us part of his Mira-
 cles; and do good to the poor;
 you may see it with your fleshly
 Eyes, and use Gods goodness
 miraculously in this corrupt Life,
 for I tell you in good Charity,
 that if any one principally attain
 to this Stone, that it is given,
 afforded, and lent him from God.
 Whosoever hath this Stone, may
 live in a healthful state, to the
 last

last term of his Life, appointed
him by God, and may have all
whatsoever he desires on Earth.

He shall be loved and esteem-
ed of all people, for he can cure
them all internally and external-
ly of all Diseases which may be-
fall them; but if the Stone doth
not so, it is false, and deserves
not the name of the Vegetable
Stone, or Philosophers Stone.

Therefore my Child, if God
give you this Stone, look dili-
gently to it, that you keep your
self from offending God, that
you make not this Stone on earth
to be your Heaven; govern and
rule your self to Gods glory and
to the comfort of poor people,
that Gods praise may be aug-
mented, to the defence of the
Christian Religion, and to the
relief of poor exiled Christi-
ans.

I tell you, my Child, if you use it otherwise, God will leave you here a little while to your own Will, but afterwards he will speedily send a punishment, either you shall be struck dead, or die by a Fall, or die some other sudden death, and go Body and Soul to Hell, and be damned eternally, for your Ingratitude to God, who so graciously vouchsafed you so precious and great a Gift.

Therefore, my Child, look carefully to it, so to govern yourself to Gods Glory, and the Salvation of your Soul, that the eternal Curse may not fall upon you; and therefore I have left you this Writing as my Testament. Enough hath been said to the wise, therefore look to your self.

*The Multiplication of the Stone
now perfected.*

Now my Child, you may take the half of your Powder, put it into a Glas and melt it, have in readiness a Mould made hollow, of Box-wood, great or small as you please, it must be made smooth and even within with an Instrument, anoint it with Oil Olive, and when your red Powder is flux'd, poure it into the Mould, it will be a precious Stone, red as a Ruby, clear and transparent, take it out of the Mould, and make projection upon the imperfect Metals, and in the Body of Man.

Take ten times as much of prepared *Saturn* as I taught you before, by Coagulation and Solution,

lution, till it leave no *Faces* behind, then take your precious red Powder out of the Glass, that two parts be full, set it into your warm Bath, and let it dissolve: when any thing is dissolved, decant off that which is clear on the top into another Glass, poure other Vinegar upon it, let it dissolve again as before, decant and poure fresh Vinegar upon it so often, till all be dissolved into a clear Water, which is done usually in ten or twelve days, then set all that which is dissolved into a Bath, and a head upon it, distil the Vinegar from it again, and coagulate the Matter so long till it be dry and shine, then put it into another Glass, which set upon a Furnace in a Cuple with sifted Athes, laying a polish'd Glass upon the Mouth of the Glass.

My Child, know that your Matter is become fixt with the Stone in the solution, make an indifferent hot fire in the furnace, so hot as the heat of the Sun at *Midsummer*, or somewhat hotter, till the Matter begin to be yellow, then go on with the Fire from one degree to another, till you have a perfect yellow, then increase the Fire from one degree to another, till you have a perfect redness, which is quickly done, in half the time for the colour to come, and in the multiplication, but operate as before in the beginning, and poure Paradise water upon the Stone, as was taught you before in this Work, boil and mortifie it in every point to a perfect redness as hath been taught.

Then may you again take half of it out, and make projection
 P there-

therewith, and multiply the other half again in all points as above-said, so may you always continue working.

Now I will teach you the other way, and the best that is to water your red fixt Stone or powder with the red Oil, that it be fusible; you must know how much your red powder weighs, then take half the weight of your red Oil, to the full weight of the Stone, and poure it upon the red powder, and when the Oil is poured into the Glasse, you may set a small head on, upon a Furnace in sifted Ashes, joining a Receiver to the Nose of the head, make a small fire under it as the heat of the Sun in *March* and no hotter; for there is yet some moisture of the Vinegar in the Oil, that it may be abstracted, continue it in that heat, that

yo

can perceive no moisture in the Head, then augment the fire a little, as the heat of the Sun at *Midsommer*, and if there be yet more moisture in it, you will perceive it in the head, but if you perceive it not in 6 or 8 days, then take the head off, and lay the polish'd Glass again upon the mouth of your Glass, increase the fire, that you can scarce endure your hand or finger in the Ashes an *Ave-Mary* while, continue the fire in that heat till the red Oil be all fixt with the Powder in the Glass, which you may know thus;

Take a little of the powder out of the Glass, lay it on a glowing Silver Plate, if the powder melts as wax, and penetrates through the Plate as Oil doth through a dry Leather, and makes it Gold throughout, as far as

the powder went, then is the Stone finish'd, and if it do not this, you must then let it stand in that heat till it do so without fuming.

Now, my Child, when the Stone is finish'd, take half of it out of the Glass, put it into a Glass melting-pot, and melt the powder gently, which should be done presently, for it melts as Wax; and being melted, poure it into the Mould of Box-wood as aforesaid, it will be a red stone, clear and transparent as Crystal, red as a Ruby, then make projection therewith, and set the other half again to multiply.

Then take in Gods Name twenty parts of *Saturn*, which is prepared by Solution and Coagulation, till it leave no more *Fæces* behind, as hath been said at the beginning. Dissolve these

twenty

twenty parts of *Saturn*, dissolve by it self in a Glasse with distilled Vinegar; likewise dissolve the powder of your Stone alone by it self in a Glasse with distilled Vinegar, and when both are dissolved into clear water, poure both the Solutions together into a great Glasse, set it into a Bath, a head on, and a Receiver to it, distil the Vinegar from it in the boiling Bath, till the Matter be dry, then let it cool of it self, put it into a Glasse, lay a polish'd Glasse over the mouth of the Glasse, and set it into a Furnace in a Cuple with sifted Ashes, make a fire under it like to the Sun's heat in *March*, till the powder be perfect white, which is quickly done.

Then augment your fire from one degree to another, till the Matter become yellower and

yellower, to a perfect yellow ;
 then increase it yet stronger, from
 one degree to another, till it be
 redder and redder, to a perfect
 redness ; then poure your water
 upon the red powder with the
 red Oil, or with the water of
 Paradise, or with the clear sharp
 Vinegar, or call it how you will,
 doing in all points as hath been
 taught, till the red powder flux
 like Wax upon a Silver Plate,
 without fuming, penetrating it
 as Oil doth dry Leather, that it
 become good Gold within and
 without ; then render thanks un-
 to God, be obedient to him for
 his Gifts and Graces.

You may again take one half
 out of the Glasse, and make pro-
 jection, setting the other half in
 again, as hath been taught, so
 may you work all your Life-time
 for the poor, and perform other
 duties

duties to Gods Glory, and the Salvation of your Soul, as I have said before ; enough to the wise.

Projection upon Metal.

Know, my Child, how and in what manner you must use this Stone, which makes projection upon *Mercury*, and all imperfect Metals and Bodies of *Mars*, *Jupiter* and *Venus*, whereof make Plates glowing hot, whereon straw the Stone, and lay Coals on for a season, that the Stoue may penetrate, but the Stones must be made quick with Gold, and *Jupiter* also, which is very laborious, as is taught in the projection. But you must project upon *Saturn* or *Luna*, which need not be made quick, only flux them, and cast one part upon a thousand parts, it will be a Medicine, cast one part of these thousand parts upon ten

parts, it will be the best Gold that ever was seen on earth.

Its Use in Physick.

This Stone cures all Leprous people, Plague, and all Discales which may reign upon Earth, or befall Mankind; this is the true *Aurum potable*, and the true Quintessence which the Ancients sought; this is that thing whereof the whole Troop of Philosophers speak so wondrously, using all possible skill to conceal its Name and Operation, as aforesaid.

Take of this Stone the quantity of a Wheat-corn, lay it in a little good Wine in a small Glass, half full, or a quarter full, make the Wine warm, the Stone will melt like Butter, and the Wine will be red as Bloud, and very sweet

sweet in your mouth as ever you
 tasted ; for to speak compara-
 tively, it is so sweet in taste that
 Honey and Sugar may be compa-
 red as Gall to it ; give this unto
 the Patient to drink, lay him in
 Bed, but lay not too many cloaths
 upon him, the Stone hastens
 forthwith to the heart, expelling
 thence all ill humors, thence di-
 lating it self through all the Ar-
 teries and Veins of the whole Bo-
 dy, rousing up all humours, the
 party will sweat, for the Stone
 opens all the pores of the Body,
 and drives forth all humours
 thereby, so that the Patient will
 seem to have been in the Water,
 yet will this sweating not make
 him sicker, for the Stone expels
 only what is adverse to Nature,
 preserving what is consonant un-
 to it in its being, therefore the
 Patient is not sicker or weaker ;
 - but

but the more he sweats the stronger and lustier will he be, the Veins will be lighter, and the Sweat continues till all evil Humours be driven out of the Body, and then it ceases.

The next day you shall take of it the quantity of a Wheat-corn, in warm Wine again, you will go to stool immediately, and that will not cease so long as you have any thing in your Body which is contrary to Nature, and the more Stools the Patient hath; the stronger and lighter at heart will he be; for the Stone drives nothing forth but what is adverse and prejudicial to Nature.

The third day give the like quantity in warm Wine, as aforesaid; it will so fortifie the Veins and Heart, that the party will not think himself to be a Man, but rather a Spirit, all his Members

bers will be so light and lively, & if the party will take the like quantity of a Wheat-Corn every day for the space of nine days, I tell you, his Body will be as spiritual as if he had been nine days in the terrestrial Paradise, eating every day of the Fruit, making him fair, lusty, and young; therefore use this Stone weekly, the quantity of a Wheat-Corn with warm Wine, so shall you live in health unto the last hour of the time appointed for you by God.

What say you, my Child, is not this the true *Aurum potabile*, and the true Quintessence, and the thing which we seek? It is a spiritual thing, a Gift which God bestows upon his Friends, therefore, my Child, do not undertake this Divine Work, if you find your self in deadly Sins, or that your intent be otherwise than

than to Gods Glory, and to perform those things which I taught you before.

I tell you truly, you may see the Work, or begin it, but I am certain you shall never accomplish it, nor see the Stone, God will order it so, it will break, fall, or some one Disaster or other will happen, that you shall never see the Stone, or accomplish it. Therefore if you find your self otherwise, do not begin the work, for I know assuredly, you will lose your Labour; wherefore deceive not your self. Enough to the wise.

Its Use in External Diseases.

My Child, there are some people who have external Distempers on their Bodies, as Fistulaes, Cancers, Wolf, or evil Biles,

Biles, or Holes, be they what or how they will, &c. give him the weight of one Wheat-Corn to drink in warm Wine two days, as is taught before, the whole body within and without shall be freed from all which is adverse to Nature, and you shall deal with the open Sores thus;

Take a Drächm of the Stone, seeth it in a pottle of Wine in a Glass, the space of two or three *Pater-nosters*, that the Stone may melt, the Wine will be as red as Bloud, therewith wash the Sores morning and evening, laying a thin Plate of Lead over, in a short time, as in ten or twelve days the Sores will be whole; and give him every day the quantity of a Wheat-Corn, in warm wine till he be well. If they be Fistulaes or other concave Holes, that you cannot come at them,

to

to wash them, then take a Silver Syringe, and inject of that wine into them, it will heal him, as aforesaid.

And if one had a pound of the rankest Poison in the world in his Body, and immediately drink a Drachme thereof in warm Wine, the poison shall forthwith evacuate by siege, together with all the evil Humors in his Body.

My Child, here ends the most noble and precious Work which is in the Vegetable Book; on whomsoever God bestows this Stone, needs no other thing in this World, therefore keep it as close and well as you can, to Gods Glory, who grant that we may walk in his obedience, *Amen.*

God is blessed in all his works.

FINIS.

ALEX. Van SUCHTEN
OF THE
SECRETS
OF
ANTIMONY:
IN TWO
TREATISES.

Translated out of ~~High-Dutch~~
by Dr. C. a Person of great
Skill in Chymistry.
To which is added *B. Valentine's*
Salt of *Antimony*, with its Use.

LONDON,

Printed, and are to be sold by
Moses Pitt at the *White Hart*
in *Little Britain*, 1670.

THE VAN GELDEREN

OF THE

RECORDS

OF THE

NEW YORK

IN TWO

VOLUMES

THE RECORDS OF THE
NEW YORK
OF THE
OF THE
OF THE

LONDON

and are to be sold by
the
1870.



THE
P R E F A C E.

Of the Causes of this Treatise. Concerning what matter he is about to write; and for whose sake.

Courteous & Kind Reader,

THere are Two Things
which have caused me
to write of the Physical
use of Antimony, which

A 2 we

The Preface.

*we in Dutch call Spieles=
Glas, viz. The Time and
the Necessities of the Sick ;
for seeing that Almighty God
hath taken pity in these last
times of the Infirmities and
Weaknesses of Mankind, and
by some Learned men hath re-
vealed divers Secrets in Na-
ture, through which we may
preserve our Bodies, and cure
all its Infirmities ; yet hath
Satan, the Enemy of our Life,
likewise raised up scribbling
Writers to destroy and cry
down these Gifts of God ; by
the which the young Students
in Physick are terrified, and
leave the Corn, and follow
the*

The Preface.

the Chaffe ; and at length this gift of God will be lost, and the Seed of the Devil will be honoured in the place thereof.

But that this may not be done, First, The Time requireth that we who know these Secrets, and have tried them, should set our selves against the Criers down of this Truth, and answer for these gifts of God, that every one at least might be a debtor to the truth ; and yet that Pearls might not be cast to Swine and trampled under their feet. Secondly, The Love of our Neighbour compels us also, and the great Necessities of the Sick, that

A 3

they

The Preface.

*they be not robbed of the faith-
fullest Medicine, to the which
they next under God may put
their chiefest hope, both for
the preservation, and the cu-
ring of hidden Infirmities;
by the which we seek not for
vain glory, but only for the
honour of God. In his name
therefore will we begin to
write of the above-mentioned
Mineral, wherein we will not
trouble our selves to tell you
what others, both new & old
Physicians and Alchymists,
have written; nor will we
write down our opinions which
we have made or imagined out
of Paracelsus, and other
Books;*

The Preface.

Books ; as the custom is at this time, out of an old Garment to make a new one ; but what we certainly know what our eyes have seen, our hands handled, and our experience confirmed, that will we speak and write for the best instruction of those young men who will learn ; not for you Gale-nists, for ye can find more Secrets in your Books than are in Nature ; not for you Paracelsians, for you have learned far more out of Paracelsus than I know : Also not for you Alchymists, for I write here only of Physick ; but for you young Physicians,

The Preface.

who are not polluted with Opinions, nor sworn to any Masters words : To you dedicate I this Treatise which is written plain and clear, without ostentation ; easie enough to be understood by the Honest, but dark enough to the Despisers and Scorners, of which this World at present is very full.

ALEX.

(I)



ALEX. Van SUCHTEN
OF THE
SECRETS
OF
ANTIMONY.

The FIRST TREATISE.

CHAP. I.

*What & is which is digged
out of the Mines, and sold
in the Shops; and that &
Philosopher may be made
out of it.*

IT is not our meaning to write
and dispute, out of what & first
cometh, as some have done; for

B

if

2 **Suchten** of *Antimony*.

if we should declare his Original, we must make a long process, and draw in divers things which are better concealed, because they belong not to the Physician. But thus much may we declare, that it is not a Metal as some think, either Lead Ore, or Lead adust; which perchance they therefore say, because that in his reduction Lead may be made out of it. But it is not Lead in his foundation; for out of γ also can η be easily made, and yet it will not follow that γ cometh from η , therefore is γ no Metal, yet created of God out of a Metalline matter, that is out of γ digested in the Bowels of the Earth with Δ , but not with Metalline Δ , otherwise it would be a Metal; therefore that it is not a Metal, the Form is the Cause, and not the Matter; for in matter

Me-

Metals and γ are all one. Now this Δ which is in γ can be altered by digestion, and be made so clear and pure as the Δ in Θ can ever be made by Nature; but the Δ in other Metals can never come to such purity; and this is the difference in the Δ 's of Metals and δ , that this can be transmuted, but theirs not; therefore is δ an imperfect Metal, and in Philosophy called η , of which *Rhasis* writeth, that in η Θ and ϵ are contained, *in potentia*, not visibly. Also *Pythagoras* saith, *All Secrets are in η* , and this η is our Lead, which we Physicians must know and understand; for it is created for us, it is ours, and not anothers: So then if it be ours, we will know how to prepare and digest it, that the Medicines may be made out of it which is in it, even as out of a Golden

4 Suchten of Antimony.

Marchasite, by the art of Refining Gold may be melted; so also out of δ by Art is *Aurum Medicorum* made; which, which also wise men even from the beginning of the world (amongst which have been many Kings and Noblemen) have sought and obtained, and left us the Art which they have found; by the which we also might be made partakers of this unspeakable Treasure: this Art have they named *Alchimy*, that is, the Art of Preparing, which we Physicians must also know certainly, as a *Tanner* his *Liquor*, and not spend our time in turning over Leaves, or any other Arts, which by the misunderstanding of Names after the death of the first *Egyptian* Wisemen sprung forth and breathed into us by Satan, by the which we spend our youth so miserably and

The First Treatise.

5

and unprofitably, and at the end know less than at the beginning; therefore shall we Physicians wait on our Callings, and prepare Medicines for the Sick to whom we are called, leaving other things to others, who have time and leisure to search Curiosities.

Now for the preparation of δ , know that δ is an Earth where lieth a Metal called φ , this must the Physician draw from δ , but the Miner shall first melt δ from his Mineral Earth wherein it grew, and purifie it: When this is finished, then he hath done his work, and shall commit it to the farther work of the Physician: Now as the Miner separateth δ from the earth wherein it grew, that is, from the superfluous Mineral moisture of δ , and much earthy Δ , this separation

B 3

must

6 Suchten of Antimony.

must be made that the Metalline Splendor that appeareth in δ may not be burned, but drawn forth higher and better, which so soon as the Slack cometh from it, shineth forth; it is then no more δ , * but φ *Philosophor*. and may be cast as another Metal, and floweth as pure φ ; by these signs shall one know that it is no more δ but φ ; which differ as much from one another as \odot and Gold earth, for \odot Marchasite or Earth is not \odot , but hath \odot in it, which the Refiner separateth; so is δ not φ , but hath φ in it, which the Physician shall separate.

Thus is φ made out of δ , out of h *Argent-vive*, which belongeth to the Physician, out of which he shall farther make C , and out of C \odot , so hath his work an end.

CHAP.

Regulus of
 δ is Philo-
sophers φ .

CHAP. II.

*Of the Venom of the Physical
♀, his heat and ♂, and of
the Glafs of ♂.*

THough we have said of ♀ that it is drawn out of ♂ by the Art of separation ; yet let no man think that by this work the Medicine is perfected ; for this ♀ is an immature Plant full of poyson, by no means to be used by the sick ; but this poison is only the crudity of ♀, for it is ev'n so raw as common *Argent-vive* , although it be coagulated by Nature, yet the ♂ is only external in it, and not rooted in it, therefore it is even as crude as common *Argent-vive* ; and *Arg. vive* may very easily be drawn out of it, which

8 **Suchten of Antimony.**

is as crude and volatile as the other. Experience also proveth this; for if ☉ be amalgamated with this *Arg. vive*, it flieth far sooner from it by Fire, than the common *Argent-vive*: by the which we may gather that the common *Argent-vive* is better digested than this, so is there also a greater heat in it; for if you set this amalgamated with ☉ in a Glass to coagulate, the Amalgam will be, the longer it is digested, the more moist, and never be coagulated, as it hath hapned to to us; but the Amalgam with common ☿ is presently hard with heat, and black, and will be a red Powder, which cannot be done by this *Arg. vive*; for the heat in it is so great, that the cold of ☉ cannot have any action thereon. So then is ☿ nothing else but *Arg. vive*, to the which
Mineral

Mineral ☿ cleaveth, and it is a pure clear ☿, yet rare and imperfect; but when it is digested, and brought to his perfection, then it is that *Arcanum* which singeth his *Arg.vive*, and transmutoth it from its poysonous nature into the noblest Medicine which hath not its like in the world. Ye shall also know that this ☿ when it is brought to his perfection, is no Body, but a Chaos, that is, a Spirit; for in the first separation of δ, cometh all the Earth therefrom wherein this Spirit lieth, as the impure from the pure: but it is (as we have mentioned before) not as yet a Medicine, much less when it is not separated, but is mixed with his Slack or *Feces*; for the Accidents which hang on his ♀, viz. the Arsenical Moisture and Earthy ☿ are dangerous poysons, which strengthen and

10 **Suchten** of *Antimony*.

and increase the malignity of ☿, from the which let every Physician keep himself, not following the use of ☿ Vitrificate; for though vitrificate ☿ hath done much good (as hath been found by experience, against which none can speak) and performed such cures as could never have been done by the Apothecaries Drugs and Compositions; yet it is not as yet the right Medicine, for the Humid and Terrestrial Mineral Venenosity is not separated from his ☿, as they think, by Calcination, but the Mineral is the more strongly mixt with the ☿, that only flieth away from it, in which the Metalline form lieth, which ought not to be separated from ☿ but from the Centre to the Superficies it is wholly drawn from it, so that the Terrestrial *Fæces* fall from it; for they cannot mix
them-

themselves with the Form, but when the Form is driven forth by the Fire, and the Compound is destroyed. So remain the *Fæces* mixt with the good $\hat{\text{A}}$, and the Physick arising from such Calcination is poyson; therefore must the Metallick form be preserved; for it is a living Fire, which performeth all that is done in this work, even to the end of the complete Digestion; wherefore the Ancients write thus: As the ablution of the Elements is made by virtue of Fire, so the conjunction of them afterwards is done without it: The Fire in this Mineral is its Life, through which it is purified; not with any artificial Fires, as some think by Calcinations, others by sublimations, the third by Evacuations; this man hath the Medicine in a Diaphanous Glass; another in a
White

12 **Suchten** of *Antimony*.

White or Red Powder; the third in Oyle, Rose-water, Aqua-vitæ, &c.

Oh! ye Physicians, what will our posterity say, when they shall read our Books, and find such folly therein? ye cause by your Writings nothing more than that you make the young Physicians to erre, and also those that are not Physicians. As *Paracelsus* by his noble Art which he (while he lived, preserved in honour with Princes and Nobles, some of which are yet living) hath proved and given them cause better to weigh your Grounds; and lastly to mark from your practice that what you use for your Patients is erroneous Phantasie: So now if you would go about δ , learn first to know what it is, what it hides in it, how the same may be brought out of darkness into light;

light ; and farther, to what end
God hath ordained it; and then
ye your selves will be ashamed of
your Rosewater and other Slops,
I say, and teach you that out of δ
shall φ be made, and not a Glass,
nor Sublimate, nor Oyle, nor
Water, but our Metal φ , which
yet is not a Medicine, and because
of his immature and Marchasite
nature cannot be digested in the
Stomach, much less come to the
end and place where the sickness
lieth, and therefore it worketh
only on the Stomach, and causeth
cruel vomitings; not only from
his own Nature, but also by the
Poysons above mentioned, which
as yet cleave to the Glass, and
troubleth very much our *Archens*
in the Stomach, that it indures
not Sickness with these poysons
mingled with it, but must cast
them forth upward. Now this
Archens

14 *Suchten of Antimony.*

Archeus is the Intelligence and power of God, which well knoweth what hurt this Poyson doth, if it remain with us; therefore for the rectifying of the Body and Life, it permits not the poyson to stay long, but chafeth his Enemy out, and with it the Disease which is settled in that place. Of this *Archeus* of *Paracelsus* we will clearly write in the Treatise of the Administration of this Mystery. Now to proceed, and diligently to treat of the digestion of φ , how the Physician shall make Silver out of him, so much as will be convenient for us to mention; and we will not through Envy conceal what is to be spoken.

C H A P. III.

Why he delivereth nothing more of the ♀ Physical; wherefore the Chymists are frustrated of their hope: Of the divers Names of this Magistery : Of the Instrument of the Physician ; and true digestion of the Physical Mercury, and Stella Signata.

THUS is ♀ born of a pure Virgin ♀, the noblest Creature that God hath created after the Soul of Man ; but it is as a little Child, naked and poor, by reason of the poverty of the Artists, who

16 Suchten of Antimony.

who seeking nothing but Riches, neglect all other things, and cast them under the Board ; but God is this Child's Patron and protector. Through him it groweth, and is born again, and then as a strong Champion and *Hercules*, it tameth all evil things ; the scorn which now lieth upon him hurteth him not, but falleth on the Scorners, and must at last cost him dear, that is, his Life. ♀ remaineth alwaies ♀ ; yea to the end of the world must it remain ; yea, though all the Physicians past, and now living, with all their Books should so pass away that their Names should be no more ; yet they will remain whom ♀ hath made Physicians. I have many Reasons for to declare divers Mysteries concerning this Magical ♀, and would questionless do the greatest service I can for

for the lovers of Truth, who as yet have not drunk out of the *Babylonish* Cup: But because I see that the world is blinded and seduced by the Sophistical Names and Titles, that they hold their Sayings and Writings for Oracles of *Apollo*, by which means the Sophisters cause that other men to whom God hath imparted somewhat of his Truth, are despised, reproached and scorned; so that the Magistrate cannot take notice of the Fools and Asses who sit behind his Ears, otherwise might his Rost-meat burn on the Spit. For these Causes will I a while be silent, but it troubles me that the Lovers of the Truth must value Sophisters, who are upheld by many, and may boldly write Lies for Medicines; yet by their operations cannot warrant the least Letter of their Writings;
C but

18 Suchten of Antimony.

but seeing the obstinate will not abstain from their Errours (which notwithstanding in their hearts they perceive, and not the least amongst them have lamented to me) they are not worthy that we should open our Mysteries of Physick to them ; wherefore let it remain hid , that God would have it so for our sins, who will open the Eyes of his , whom I will help as much as I can. And I say farther of *Mercury*, that it is an immature Medicine , as a sowre green Apple , and harsh Grapes , not to be eaten ; it is then to be digested and matured from Heaven : so also understand concerning this *Mercury*, it must be matured from Heaven, not by our Fantastick Heats of the first, second, third and fourth Degree: our Artificial Fires bring no profit hither, therefore it shall not

be digested in B. M. Sand, Ashes,
or Horse-dung, but from Heaven
only. As for example, if thou
seest a ripe Pear on the Tree, thou
canst easily eat it; but if it be
hard and stony, let it remain on
the Tree till it by time be made
sweet, so it is lovely to be eaten;
but if thou breakest it off, and
wilt digest it thy self in an Oven,
or with any other heat, what ma-
kest thou? what difference is
there between the Pears which
thou and the time hath matured?
Verily a very great one. So also
it happeneth to the *Alchymists*,
who make rare Furnaces, and find
out subtil Digestions, yet there-
with at length perform nothing.
The reason will I tell you, that
you may perform the right Dige-
stions of *Mercury*; the *Alchymists*
perswade themselves (Oh! how
many years lay I also sick in this

20 **Suchten of Antimony.**

Spittle) that one may make a fire so ingeniously and artificially, that one thing may be brought into another; but it is a great error in them, that they consider not that their fire is not that by which God works mediately. Seeing now their Fire is not the Instrument of God the Creator, how then would they make that which belongeth to this Divine Instrument alone, and to no other? God useth not our fire; for he maketh and matureth nothing therewith; but he can well burn up by his fiery Instrument, and what he hath made, bring to nothing thereby. What ripeneth the corn in the Field, the Fruit in the Garden, the Grapes on the Vine? Doth not God by the Heavens which are his Instruments? Could we perform these things by our Fires, were we greater

greater than we are? But it hath not pleased God to have it so; therefore can we not do it.

Now then we must mature our *Mercury*, but our Fire cannot mature it; it followeth then that we must have the right Fire; but where shall we take it? where would we seek it? in *Plato*, *Galen*, *Aristotle*, *Avicen*? These have had nothing certain concerning this great Light; moreover, *Galen* was a wicked Reprover of Christ: Where find we it then? in *Paracelsus*? Indeed he hath written many things of it, but with that subtilty, after the Cabalistical manner, that ye can tast nothing therein. Shall we fly up to Heaven and pull it out of the hand of God? No, he must truly be a simple man, who knoweth not that a great Mystery lieth in this: What! Think you that it

22 *Suchten of Antimony.*

fell from Heaven upon the old Wise men? No, they have taken unspeakable pains, by which they have obtained it: Afterwards, through Parables, Allegories, Metaphors, they have set it forth and described it in their Books. Shall we now lay it forth so plainly to thee, who art a *Galenist* or *Paracelsian*, that thou maist take it away when thou pleasest? It comes truly to none in this fashion; we must pray to God for grace, and do what others have done: It is called *Donum Dei*; it is of God, therefore not of man, or of any Creature: We must give no man that which is not our own; but we will shew where it is to be sought & found: So have the Wise-men written many Books thereof; and every one treateth thereof according to his hearts desire; we have of
Books

Books many, and they shall be common so long till *Helias* comes, and layeth forth these things for us; but this I will say, that the *Alchymists* (I understand not here those Sots who will make others rich, yet are Beggars themselves) have called this Mystery the *Philosophers Stone*, the *Blessed Holy Stone*, for this cause that God hath placed it in an Earthy, Stony and contemptible Matter: the *Arabians* have called it *Alchymy*, because *Alchymy* is an Instrument which divideth the good from the bad; and what is not mature it matureth. The *Astronomers* say it is *Sol* that bringeth all Fruits to their maturity: So is this Mystery according to the Similitude called the *Sun* also; *Paracelsus* also in many places calleth it *Gold*, as in that place where he saith, *Let Gold be the Seed, be*

24 **Suchten of Antimony.**

thou the growing Plant, &c. it hath yet many other names in other Faculties and Sciences, which I pass by.

Now all these names are given it from Man, but God perhaps hath given it another name, which as yet is hid amongst Men; in *Archidoxis* it is called Quintessence, and thus defined by *Paracelsus*; *Quintessence is a corporeal matter, drawn out of all Vegetables, and all things which have Life, separated from all impurities and corruptions, subtilized up to the highest purity, divided from all Elements.* In this description he teacheth, that this Mystery is the Life of Creatures, yet a corporeal Life; for in all things is life, but not corporeal in all.

No Spirit is in our power, therefore is this life made a body, and by God given to whom he pleaseth.

pleaseth. What may be written plainer? Then, as it is said, that this Fire is life, and, that no Man be seduced, it's not the life of every thing, but a corporeal life; What make we then with our Fire, which is not a life, but the death of all things? Therefore he that will prepare this Physical Matter, that is the above-mentioned *Mercury*, he must study Books, for therein this Preparation is taught, that is, in Chymical Books, of which we have very many good and bad, true and false. If thou objectest against me, That not only the common people, but also great Nobles, have laboured a long time in *Alchymy* with great expence, amongst the which there have been very learned Men, yet of them none have found any thing. I answer, That this Noble Art requires

26 **Suchten** of *Antimony*.

requires a sound mā, all these have been sick ; for they have had the Gold Sickness , which hath darkened their Senses , so that they cannot understand the terms which the Wisemen use in the description of this Art ; only seeking with hot desire , that which they shall never find : But what is to be found , that seek they not ; therefore they work in vain. Who is to be blamed , the Art, or these Artists that they understand nothing ? *Alchymy* is a pure and uncorrupted Virgin , she casts off the rational Man and will have an intellectual one ; of whom , at this present , I see but few : Let no Mans Reason deceive him , we cannot be without errours , for very much of the Idol hangeth on it ; in the Mind , is the true Intellect which we must follow , not Reason ; so shall

shall we get in, and thereby understand the Wisemen, who write rare things, and easily know what it is; & that the Physician above all other learned Men, must take notice how God hath placed him in his stead for to help the sick, and therefore given him this Instrument, which he hath given to none other than to the Physician alone. Therefore have I made this Chapter, to shew you what belongeth to this digestion, namely, that it is not Natural, but altogether Divine. The first Operation of the Refiner, is Natural; the second of the Physician, is Natural also; but the third, is Divine; for God worketh here alone, and the Physician setteth in his stead, he hath that Divine Instrument in his hand, and maketh what is commanded him: Now the Operation

28 Suchten of Antimony.

tion is thus done ; God who created the World spake the word, and it was made : So here also ; so soon as *Mercury* perceiveth the power of God *Sol*, it is no longer *Mercury*, but *Luna* ; because of this sudden and wonderful operation will this work be called a *Magistry*, of which also *Paracelsus* writeth in his *Archidoxes*: That is called a *Magistry*, which is drawn out of a thing without separation and Elemental preparation, and is by addition drawn into such a matter, and preserved. These are the words of *Paracelsus*, and they are true, that this *Mercury* is wholly changed and turned about, so that what was inward, viz. the Signate Star, is drawn outward, but no part separated from another.

The Addition of the Instrument, that is Quintessence goeth through

through the *Mercury*, and remaineth with it; and seeing the Quintessence belongeth to Life, it changeth the *Mercury*, so that now *Mercury* is nothing else but Life it self also, and this operation is done very quickly, without any Elemental working; for as every Workman adorneth his work, and giveth it his Mark, by the which his Master-piece is known; so also God marketh this his Creation, and giveth it the noblest Sign that is in Heaven: *Paracelsus* calleth it the signate star, and saith they are Treasures which neither the Pope nor the Emperor can buy. This Art *Paracelsus* extolleth very high, and justly, for it is a perfect gift, descending from the Father of Light, and it is not of man; for this sign God gives, therefore must he be called on.

He

30 *Suchten of Antimony.*

He is then wholly a Fool, who cannot see this rare and wonderful thing, by this sign shall you know their perfect Digestion, which in the root is nothing else than the manifestation of that which is hid. *Mercury* is outwardly a poyson, inwardly a medicine; ye shall by no means think that any poyson ought to be separated from him, as many understand, through rare preparations; all that's in it must remain together, and only be regenerated; for through this regeneration will the bad be made good, and the poyson a medicine: therefore it is necessary that every Physician know fundamentally what Regeneration is, not according to any opinion, but with his Eyes he must see it, with his hands handle it, and in his understanding find out his possibility:

What

What Physitian hath not this Knowledge, let him not meddle with *Mercury*; it is not for him: But who earnestly thirsteth after the knowledge of Nature, and is well experienced in Chymistry, may take *Mercury* in hand. What I mention, seek therein, all is in it, and if thou rightly goest about it, thou shalt experimentally find that which I have met with; then shalt thou see that I have written not out of hate and envy, but from a true heart, for all Lovers of Truth, this Treatise, not according to my thoughts and speculations, but from perfect experience, which Time according to Gods Will hath manifested to me. According to my experience will I at last shew also the manual operation in this Work, and what *Mercury* is then, and

32 *Suchten of Antimony.*

and farther impart to you honest
Physicians wholly and truly what
his Physical power is.

CHAP. IV.

*Of the Form of Luna de
Auro potabili, or ☿ of
the Philosophers, Of the
twofold Life of Man, and
its Nourishment, and how
out of Luna the Physician
makes Sol Philosophor.*

NOW come we to the Har-
vest; the Summer hath
perfected his work, and matu-
red the Fruits, the Corn must be
mowen, the Apples gathered, and
the Grapes pressed; for these
things

things manual operation is required, as in the beginning the Husbandman must work, till his Land, sow his Land; afterwards let God work; at last his work beginneth again, to cut down his Corn, to separate the Corn and Chaffe from one another: So must also the Physician do; first wash the Medicinal matter with his hands, then sow the Gold therein, and let it grow by the blessing of God, and in harvest separate and preserve the Medicine from his Body, for which end manual operation is also required; for God maketh not for us Bread out of Corn, or Wine out of Grapes, neither the Baker and Vineroone must do these things: God lets Silver grow out of *¶* for us, and gives it unto our hands, that we may further make *Sol* out of it with our hands; for in this *Luna* is our *Sol*,

34 *Suchten of Antimony.*

as the Corn in the Ear and Stalk,
as in the other Chapter it was
shewn that the Metalline Form
which appeareth in δ ought not to
be forced out through Fire, but
as gently as may be; be drawn
out, and the longer the more;
so know that this form must re-
main, even to the whiteness of ϵ ,
for then it is in his highest degree;
ye have also heard that the Form
is a Fire, which purifies the mat-
ter wherein it is from all impuri-
ties, this same form is also the
Life of the Matter; and of all
Metals when the Form cometh a-
way so live they not; now the δ
hath had this Life as the ϵ hath it
now; there is a life in both which
changeth it not self; as the Child
first born hath a life even as per-
fect as a man, but the strength of
a man he hath not: So our δ is as
a weak Child, but the ϵ as a strong
man

man, and there is as much in the one as in the other ; the strength and power which time and the nourishment give the matter only excepted : the matter groweth thereby, not the form, in Vegetables according to the quantity ; but of 8 not of one Ounce is made ten. The sickness only groweth in the health, and if the form is pure, the matter is also pure ; although they are together, yet is there no perfect mixture, but one can be separated from another, which in Physick the Physician must do : But will you make Metals thereout, so must no separation be made, but an universal mixture, the form and matter may be made one *Individuum*. Who hath this and knoweth it, he hath that which from the beginning of the world was sought of all men ; it is matter of health

36 **Suchten of Antimony.**

and riches, and both flow from one Fountain called Wisdom, the Physician taketh his Gold there-out, the Refiner also that which is his. What belongeth to the Physician I meddle with, and will leave the other for the Refiner; the Physical part have I taught, the other can I not. Therefore let the form stand, and say only that it is a living Body, the subject of all wonders, and the secret of the secrets of God; this Body is not profitable to the Physician, therefore shall he part it from the form, it divideth it self easily. It is *Aurum Potabile* of the Physicians, and coagulateth Oil. When it is liquid, it is as red as the soundest Bloud; when it is coagulated, it is of a Golden colour, his right name is ☿ *Philosorum*; when the Physician obtaineth this ☿, then hath his Alchymical

chymical work an end. Now will I shew you what this Pearl is, which adorneth the Physician over all Medicines, and wherefore in this Mineral the highest Medicine is hid which is not to be found in any other thing that groweth out of the earth; not but that there are Medicines also in Plants, though some phantastick Alchymists deny it: But as in metals there is that which is not in plants; so also in plants hath God created that which metals have not, as I will sufficiently declare in my Books of the use and application of this ♀. Now know that man hath two Lives in him, one of the Soul, the other of the palpable Body; the Soul hath an immortal Life, the Body a short and mortal Life, that is dissolvable, because Life is separated from the Body, not the Life di-

38 *Suchten of Antimony.*

eth ; but it is called mortal, because by dissolution the Compound perisheth : this short Life by Physicians is called *Balsam*, because it is the Medicine which preserveth the Body from putrefaction, that it fall not into pieces, that is, be sick ; and if it be sick, it is also the Medicine that healeth it, not *Sage*, *Baulm* or *Endive*, but the *Balsam* must do it ; for plants nourish only the palpable Body, but not the Life that is the *Balsam* ; now if the *Balsam* be impure (be it from the celestial influence from whence the greatest sicknesses come, or from other Accidents) and therefore cannot help the sick, then it is by Aliments strengthened ; but its nourishment is out of that we eat for of the same things we are made, we are also fed and nourished.

But now is our palpable Body, together with its Life, made of God, and taken out of the world; what is in the great world is also in the less, therefore is man called a *Microcosm*: From whom shall the Son who is in want receive but from the Father? for the Father is most loving to his Child; if his Son hungers, he feeds him; if he be naked, he cloaths him; our Body hath need of both: Is the Body sick by heat or cold, so must it be cloathed; the palpable must have corporeal things, the spiritual part spiritual. Is the sickness in the Body? it is to be cured by the substance of plants: Is it in the *Balsam*, that is, in the Life? it shall in like manner be cured by the *Balsam* of plants; thus are both cured. But here is a great point to be observed, and the secret of all Medicines.

40 *Suchten of Antimony.*

If in the Epilepsie, our *Balsam* is nourished by Pyony, Milleto, in the Palsie with Lavender, yet the *Balsam* of these Plants cannot help our *Balsam*, for the Disease will not away from the sick: Here lyeth the Stone whereon *Galen* & *Avicen*, &c. hath fallen together; and it is true, and will be always true that *Paracelsus* writeth; and hither *Hypocrates* referred all his Extracts, and decreed to take that Body which is before you, and to preserve it, being mortal, with a mortal Remedy. At this present day there is no other Art amongst the Physicians, than to heal and purifie our impure *Balsam* with the *Balsam* of Plants, which is impossible, as we see in the Gout, Leprosie, Palsie, that they can perform nothing by their Purgations, yet they would over-per-
swade

swade us, and make us blind:
Think not that the work of the
Physician is in sweating; but in
the Cure of his Patient: We
grant and know that if the Di-
sease be in the corporeal Mass,
that they have Medicines e-
nough: But if in the *Balsam*,
wherein most lyeth, neither *A-
vicen* nor *Galen* knew any Medi-
cine experimentally; the reason is,
that *Galen* was an Heathen & an I-
dolater; but this knowledge (Rea-
der understand me right) comes
from Theologie: Had *Galen* un-
derstood the least letter thereof,
he had written better of the
foundation of Physick; that *Pa-
racelsus* after him needed not to
have done; but seeing that he
blameth the Prophets & the Son
of God, what was his knowledge
in the Mysteries of Nature? or
what know ye, their Disciples, in
that

42 **Suchten** of *Antimony*.

that secret of Physick wherein God worketh truly : Your Father was a wicked man, what are ye his Children ? Ye are not in this guiltless, that ye say if *Galen* had been born in *Christendom*, and known Christ, he had written other things. Tell me one thing ; when was *Trismegistus* born ? now hath he not known more of Christ than perhaps any of you who have given him the knowledge of Christ ? The Creatures of God which were laid before *Galens* eyes, as well as *Trismegistus*, wherefore hath he not known God thereby, if he were so learned and profound as ye make him ? I could very well tell you the Reason, but the shortness of this Treatise permits not ; it shall be done in another place. But some perhaps think that the Medicine for the gross body of man was first found

found by *Galen* and *Avicen*; but it is not so: But it was amongst the old Fathers of Families, which *Galen* in his time scraped up together from the common people, and with his Philosophical Reasons, as a *Painter* draws forth a Form, at length made into a Method, and who followeth them not must not be accounted a Physician: it were very excellent good to receive true Precepts; but seeing that ancient Histories do testifie that *Portius Cato* cha- seth all the Physicians from *Rome*, not because of their Profession & Art of Physick; but because he well understood the Cozenages which they carried about; how comes it to pass that we Christians receive their Writing as irreproveable or natural Gospels? What hath been found by the first Physicians serviceable for the diseases

44 **Suchten** of *Antimony*.

eases of the body, we thank God and them for it ; but what others have polluted by their vain Dreams , we are not bound to maintain ; and no man can justly reprove us if we pray and seek for the Secrets of God in Nature, and search the Causes in other good Books:wherefore in the *Balsam* of plants this power is not to purifie our *Balsam* ; yet we ought not therefore to be hated because we shew the Causes to young men, as I now do in this Treatise of δ ; therefore ye young Physicians mark diligently ; for the *Balsam* of the *Microcosme* can be purified by no other thing than through the *Balsam* of the *Microcosme* , which is hid in all Creatures ; but it hath so pleased God that the spiritual *Balsam* shall not do it, but the corporal ; wherefore the life of the world
must

must be made a Body in the creatures, not in all, but in them which are created in the Centre of the Elements; in them is the *Balsam* corporal, and is called Quintessence, which is in Metals, but yet only as a seed which shall grow into his Fruit; which fruit is that Gold of which this Chapter treateth, and this Gold is nothing else than the Life of the *Microcosme*, yet with this difference, the *Balsam* of our Life is a Spirit, but this Gold is a corporeal *Balsam*, and because that it is corporal, therefore it hath power and might to purifie and clarifie our *Balsam*, which thing the spiritual *Balsam* in other things can never do: Understand not that this gold driveth forth the Diseases; but that it purgeth the *Balsams*, through which purgations they are strengthened, and chase forth diseases

46 **Suchten of Antimony.**

diseases, and separate them from the Body.

The first Inventers of Astronomy have written that ☉ purgeth the Bodies by the Sun, they have understood this gold, and by the Body the *Balsam* of the *Microcosme*. And our gold is nothing else than a specifick purgation of our *Balsam*: All Laxatives which are found & written by you Physicians, touch not the *Balsam*, and therefore not only the Gout, Epilepsie, Cancer, &c. remain incurable, but also even petty Tooth-aches, and common Fevers; and although this Mystery lieth as yet in so contemptible a matter, yet shall we cast it away and reject, and not thank God for so great a gift by the which we are freed from the Diseases of our Bodies: Ye may quarrel with God because he hath created it

in

in *Cassia*, *Manna*, &c. let us take it thankfully as it is, and use it for our Necessities ; your foolish and spiteful hearts shall not make us erre, but rather merry ; the Truth will pull off your Vizors and make you appear to the world as you are.

Now know that this ☉ or ♀ *Philosophor*. when it comes into the Body, and is received by our *Balsam*, it clarifieth the *Balsam* of the Bloud from the fume of malignant Stars ; if the Disease be in sound principal Members, this ♀ must be fermented with a specifick form, otherwise it hath no power to work in the Members. The Specificks transmute this gold from one nature into another ; for the Balsam of the Bloud hath a disposition differing from that of the Brain, Heart, Spleen, &c. All these things must a Physician

48 *Suchten of Antimony.*

fician diligently observe, that he may oppose the heavenly influences; for, for their sake are these Mysteries found out: It is also very necessary to mention here, that if the Balsam have a sickness which is above the Heavens, that is, that the cause cometh not from the Heavens, but from God, this sickness is not subject to our Medicine, therefore some men are sick even till the Lord have mercy on them, or till they die. So also if one or more of the seven Members have conceived corruption by a venomous Medicine, so that it is received into the substance of its body, there is no hopes of its recovery, therefore this Medicine shall not have more said of it than it can do. From the Balsam clarified followeth health afterwards, but not in an hour; but the sickness

is minished daily : This ♀ must also be given inward, according to the greatness of the sickness ; but in the Administration of it, is a secret Manual Operation ; which none knoweth but the Physician, to whom the *Microcosme* is known ; of the which I will speak in this Fifth and Last Chapter.

Microcosme
5th & Last
Chapt.

E **CHAP.**

CHAP. V.

*What besides a Physician
ought to know before he u-
seth the Gold of the Phy-
sician or ∇ Philosophor.*

I Acknowledge that in the former Chapters I have said too little of the \odot , but the form of ∇ stood in the way, that I durst not make farther mention thereof; for if I should speak what ~~were~~ to be spoken of it, I must also plainly describe the form, which ought not to be done. Nowe have I handled nothing in this Treatise by Similitudes; but as the thing is in it self, so have I described it: But the Form be-
longe

ongs not to the Phyfician, but to
he Mineralift, who may find e-
ough written thereof in *Peter*
Bonus Ferariensis. Therefore is &
ufficiently declared, and as ye
ee after the fimpleft manner, that
one can exclaim againft me, and
ay that I write fo obfcurely, that
cannot be underftood. To con-
ude, I warn every man that un-
erftands me not, that he go not
out to make what I teach; for
is not for him; but a Secret of
od above his underftanding:
ut he that underftandeth me,
ill without doubt put his hope
God, and accomplifh what I
rite. The fame fhall even know
at he hath not therefore found
e Medicine wholly, but only
gun to learn it; for what is it
ave a good Sword in ones
nd, if one know not how to
w it forth againft our enemy;

52 Suchten of Antimony.

we must therefore first know how to use it ; so the Physiican also though he hath Δ *Philos.* in his hand , and knoweth not the use , what profiteth it? The knowledge of administring it requireth a very expert Physician; not from the reading of *Galen* ; but from the knowledge of the *Microcosme* ; therefore it is necessary to write diligently of the use of this Secret, which I shall (if God give life and opportunity) speedily do, and not keep it from you ; yet thus much will I here manifest to you, that that Δ cannot be digested in, our stomach ; but if it be not digested, it's not the Physick it should be ; for, after digestion virtue goeth out of him, and not before. Mankind hath a gift that is from God, *Paracelsus* calleth it *Archeus* ; the office of this *Archeus* is to make mans flesh out of Bread.

Bread, and bloud out of Wine ;
 and what man wanteth, that it
 maketh out of the Aliment : Now
 we find that man is not the Me-
 dicine, therefore cannot the *Ar-*
cheus out of ☿ or ☽ make the
 Medicine ; so it followeth from
 hence that there must be used a-
 nother *Archeus*, that this dige-
 stion may be accomplished, *Para-*
celsus in his Book *De* ☐, menti-
 oneth this Digestion, how our
 Stomach is comforted, and saith
 this *Arcanum* is ☉, which is
 true, but it is a Speech too sub-
 tile and short for your young
 Physicians : Let no Man be so
 senseless, as to perswade him-
 self, that this Medicine is to be
 obtained by the bare letters of
Paracelsus. This say I, that he
 hath a great secret who knows
 to perfect this digestion in Man ;
 no ordinary Physician shall know
 it,

54 Suchten of Antimony.

it, for very much belongeth to it; therefore let every one, who by diligent Labour and Operations hath obtained this Δ , not abuse this gift of God, lest he get more shame and scorn than honour amongst the sick. I could if it were convenient, in few words declare this digestion, and annex it to this Treatise; but it is not convenient, by reason of many secrets which depend thereon; wherefore this Treatise shall be only of the Preparation of δ concerning the Use, I will write another Treatise; by the which ye shall understand what *Paracelsus* hath written *De Arcanis & Elixiribus*, in his *Archidoxes*. That I write no Receipts in this Book is, because I will not seduce you for Receipts are Deceipts to the young Physicians. Further, there is no Receipt in *Paracelsus* concerning

cerning Secrets in Physick, which hath not an occult sense, and hath either too much or too little; and this is done, not without great reason.

So hath this Treatise of ϕ an end; in which we have spoken, *What ϕ is*, in the first Chapter; in the second, *How Mercury is made out of it*; in the third, *How it must be regenerated by Heaven*; in the fourth, *How out of Luna Physical Sol must be made*; in the fifth, *What is further necessary for a Physician to know e're he use this Gold?* So much have I undertaken to write of ϕ for the young Physicians sake, who know not what ϕ is, that they may not be seduced by the *Galenists*, who are not ashamed to write of this Mineral that which they never experimented; what I write, I know that it is true, and this

56 *Suchten of Antimony.*

Work hath not once only gone through my hands, and I know it much better than the Shoemaker his Last : Wherefore then may I not write what is true ?

Although the Devil be never so black and base, yet in this he cannot bite me : Physick concerneth the Body and the Life, he that writeth any thing thereof, which he cannot prove by his practice, is a Murtherer : For then shall the *Galenists* escape, whether will they go ? Therefore, Reader, if you will take pains, apply thy self to this way as to a firm Rock which is unmovable ; yet I pray thee that thou attempt not this Work *Illo-tis manibus*, that is, if you understand it not, it belongeth not to you : Ye young *Paracelseans*, I will also admonish you, Do not as the contrary part doth, dispute

pute not much of Physick in your Prefaces, and defend your Masters not only with words, but also by your practice; by your words, you will as soon win the *Galenists*, as the Apostles did the Heathen by Preaching. Works do all; ye must therefore work; so much as ye perform by Works, so much ye are to be called *Paracelsians*: Be diligent and careful, for not every one that glorieth that he is of *Paracelsus*, can do *Paracelsus* Works; keep yourselves from undigested Writings; the Rose hath time for its growth; when your time is come, help the Truth by Words and Works; so shall you triumph over your Enemies, as *Theophrastus* did in his life time. Thus I conclude this Treatise. Expect a better.

This

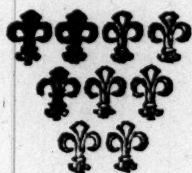
58 **Suchten of Antimony.**

This have I written in *Dutch*,
that Artificers, Mechanicks, Yeo-
men, who buy δ and work on
it, may know, that they do ill to
meddle with that which they
understand not.

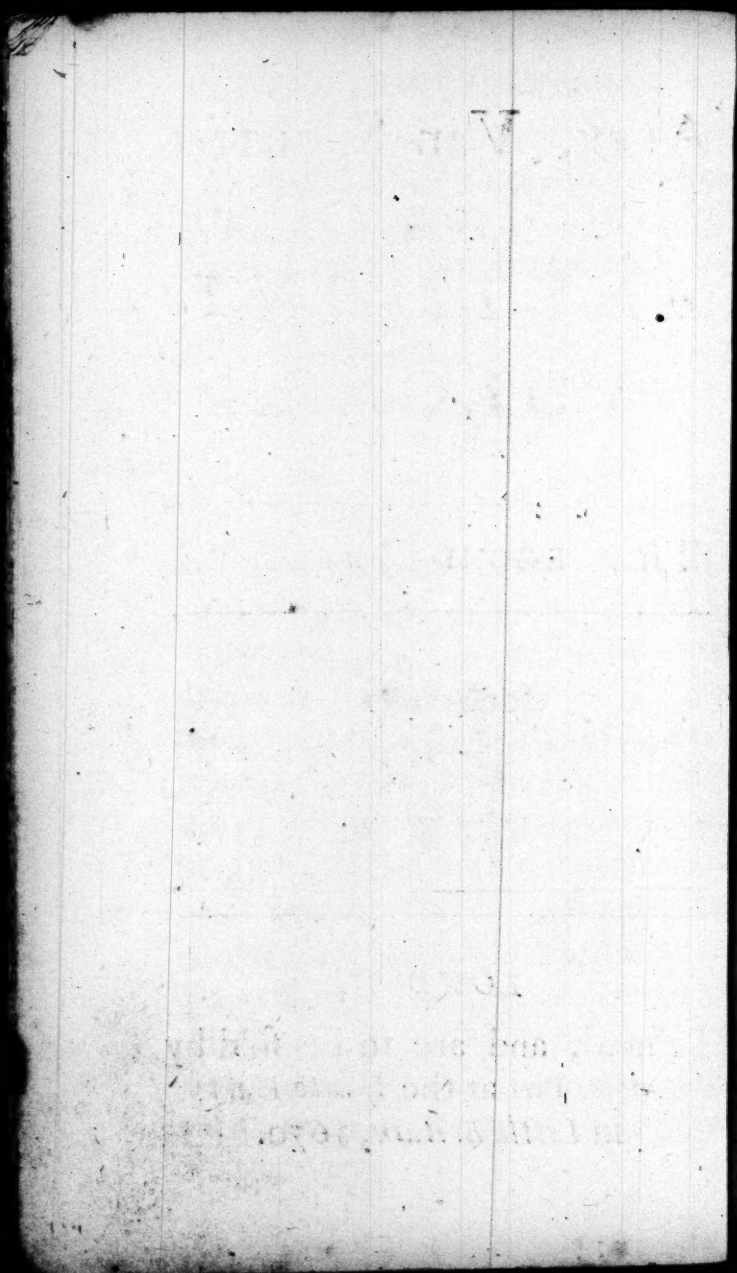
The End of the first Treatise.

ALFX. Van SUCHTEN
OF
A. N T I M O N T
VULGAR.

The SECOND TREATISE.



LONDON,
Printed, and are to be sold by
Moses Pitt at the White Hart
in Little Britain, 1670.





To the Honourable

John Baptista Van Seebach.

Noble Sir,

MY Honourable Patron, and good Friend, my humble Service in the first place presented to you : At your earnest Request I cannot but accomplish your desires, seeing you have a great love and affection, by experience to find out the Secrets of Nature, which at this time are known to few, and even wholly hid in darkness. Although many of the Ancients have written thereof, and their Books dispersed, yet are they written in a Magick

62 *Suchten of Antimony.*

gick stile, and profitable to none but those who from their youth have been trained up in the Magick, or instructed by God in such Secrets. Therefore the Secrets for which you humble yourself are in a deep pit, strongly locked up, so that no man can open them unless he have received the Key from the Spirit of Truth. Of the Magical δ , or of that δ of the Ancients will I speak nothing in this Treatise, seeing that men will know nothing of it; but what they read of it they apply only to common δ ; of the which you only desire a Treatise, which I will freely communicate to you, and will write, 1. What it is. 2. Of what parts it is compounded. 3. Into what it may be resolved again.

And you shall in this Treatise understand me no otherwise than according

according to the Letter; for I will use here no Metaphors, Allegories, or Similitudes; only I will describe δ with a plain stile, that you may not be deceived, though you prepare it according to the Letter, and ye shall obtain that of which I write; by these you may also judge whether in common δ that secret, or Chymical & Physical Mystery be or not, of the which *Paracelsus* and the *Magicians* have written.

Now δ as it cometh out of the Mountains, is not pure as it should be; for it is mingled with Stones of the Mine. I never saw any that came forth pure from the Mountains; therefore ere one use it, it must be purified, which purification is done by digestion; but this digestion is a sulphureous Fire. The best ♀ is

64 Suchten of Antimony.

is a ♀ Metalline, and although Artists do purifie it with the vegetable fire, that is with *Tartar*, yet is this digestion not natural, But that the *Tartar* divideth the *Regulus* from its *Faces*, this is the cause that the ♀ of ♂ is more Vegetable than Metalline; but you shall purifie it with ♀ that is sprung from *Mercury*, and not from Salts; for this Metalline ♀ will be reduced in the *Arg. vive* of ♂ into *Arg. vive*, and lastly, out of this *Arg. vive* will pure Gold be made. Now this Metalline ♀ that purifieth ♂ is only in ♂, & no where else, & this purification is done thus; R. ♂ or Iron 3 4 (I am wont to take pieces of Nails which are neither gross nor up thick) put them into a strong Crucible, and set them in a wind Furnace, let it stand so long till the
you gain

The Second Treatise. 65

you see the Nails or Iron are soft,
then put into the Crucible $\frac{3}{8}$
of δ , make a strong fire that the
 δ may flow well in the δ , then
cast into the Crucible with an I-
ron Ladle a good handful of Salt-
petre; let them boil up together
in the Crucible (let the Crucible
therefore be considerably great,
that it boil not out) and let it
stand till all be quiet and flowing,
then cast it forth into a casting-
pot, so the *Regulus* settleth it self.
So sooth as the matter is coagula-
ted in the Puckle-pot, put it out,
and let it cool, and strike the
Faces from the *Regulus*, which
appeareth & shineth like a Mar-
chasite: The *Faces* you may lay
up till you know what to do with
it; for in it is a Mystery, of which
I will not speak at this time. Put
the *Regulus* into a Crucible a-
gain, and let it flow; when it
floweth,

66 Suchten of Antimony.

floweth, then cast therein one $\frac{3}{4}$ and $\frac{1}{2}$ of b . & let them flow well together, then put in it as much Nitre as you did before, let it flow as ye did at the first time, cast it into the Puckle, strike the Regulus off from the Faces, this Regulus is purer & finer than the first, cast away the Faces, for they are nothing worth, let this Regulus melt the third time in a Crucible, and when it floweth, poure thereon a Ladle full of Nitre, and when you see that the Nitre floweth on the Metal as an Oyl (which must be done with a strong fire, otherwise the Nitre coagulateth it self, and will be hard) then cast it into a Puckle, strike the Regulus from the Faces; this Regulus is yet finer, purer and more Metalline than the former; the Faces are nothing worth. Fourthly, let this
 the word Regulus

The Second Treatise. 67

Regulus melt in a clean Crucible,
 and when it is melted as pure α ,
 cast some Nitre thereon, let it
 penetrate through each other, &
 then cast it into a Puckle, beat
 the *Faces* off from the Regulus,
 which *Faces* will be of a golden
 colour, and then it is prepared.
 The Regulus will be white as α ,
 and have above a fine Star; this
 Regulus if it be rightly wrought,
 will weigh four Ounces, and the
 work may well be finished in two
 hours (some Copies say twelve
 hours) and in this manner is com-
 mon δ prepared, wherein you
 shall mark this piece, *viz.* what it
 is that thus divideth the *Faces*.
 From the δ , you shall not think
 that Nitre doth it; but ^{*}know that
Antimony draweth forth the soul δ , and re-
 duceth the same into α ; that is, his best α , and
 reduceth the same into α ; this α , and this
 nothing else but fire, and hath
 the ^{*} δ draw-
 eth forth
 the soul of
 δ , and re-
 duceth the
 same into
 α , and this
 α is no-
 thing else
 but fire.

68 Suchten of Antimony.

the operation of fire, which digesteth the crude ♀ into ♂, and divideth the Mine from the Metal; you shall also know that this ♀ of ♂ is hid in this purged ♂, under the whiteness of *Antimoni- al Mercury*; for this *Lunary* whiteness which you see in this *Regulus* is not from his ♀, but from *Arg. vive*, under which lurketh * *Mercury of Mars*, which is nothing else than *Sol*: this ♀ of *Mars* is also nothing else in the aforesaid ♀ of ♂ than as a Spirit or an Air, and remaineth so long living in the *Arg. vive* of ♂, till out of it be made a body again, that is ♂, and then divideth it self from the ♀ of ♂.

* This ♀ *Mars* is ☉, and a Spirit, or Air, and remaineth in ♀ till it be made a body, that is ☉.

So now you understand what that fire is which thus purifieth common *Antimony*; you must also understand what that fire is which purifieth and digesteth

Magi

Magical *Antimony*, that is, what that *Sol Philosophor.* is which we call ☉ *potabile*, which even so well divideth it self in the end from ☿ *Philosophor.* as the ☉ divideth it self from the *Arg. vive* of *Antimony.* Therefore it is very necessary that you seriously consider Nature how it worketh, so shall you find what Nature is; not only in common Metals, but even in all things, and in the Metals of *Philosophers*, which are known to the Wise men. The Alchymists do assay *Antimony* by Iron; when they have done this, they know not what they have made, nor the working of Nature; nor do they know what Nature is here: therefore teach they nothing, but remain Fools and Asses. Seeing that they now have divided *Antimony* from his Mineral Faces, they should also

70 **Suchten of Antimony.**

know that in this *Antimony* there is as yet a *Faces*, which is nothing else than a burning ♀ ; when this ♀ is divided, so cometh *Antimony* again into his first matter or being, which is nothing else but fire; and this fire is nothing else but *Arg. vive*, and this *Arg. vive* is created out of the greatest Mystery of Nature; but *Plato* commandeth me to rest here. *Vide Nicholas the Allobrogian.*

To divide the ♀ from the purged *Antimony* is the clear Operation, but therein is a great knowledge hidden: So much thereof as is necessary for the knowledge of this Work will I manifest; but the other for divers Reasons will I pass by.

A thing if it be destroyed and mortified shall be raised again, and made living; and the same thing which is the cause of death
by

by separating the life, must have two powers in it, of separating and vivifying; and these two must be one in power, but two in numbers; for all Mysteries do spring from this Fountain, and are one Essence, wonderfully distributed according to the Will of God; this Will of God is the specifick of every Creature, and a being incomprehensible by sense not less than God. Now is *Arg.* *vive* dead in 8. Shall it be made living, so must it be raised up by that which it hath been ere it was dead; for that Life is in it very abundant, and incorruptible; there is nothing which is dead can be made living but by his own and proper life, and not by the life of other things; who writeth and teacheth otherwise is no Philosopher; and the destroyed life when it is again made living,

72 **Suchten of Antimony.**

living, is the Ferment of the living things by which it was made living; and that thing is his Augmentation and Multiplication Magical. Hence it followeth that in living things there must be a disposition which is transmutable into the disposition of other things, if it would be raised again; for the will of God that all things must die, is that Specifick of all Creatures which after death augmented it self infinitely.

Now it followeth farther that those living things which are serviceable to our work and manual operation, by which the Metals are also transmuted into *Sol*, must also have such a Specifick, in that they can be brought thus by no art without Regeneration, as the senseless Alchymists give forth; for were there no Specifick therein, how could they be trans-

transmuted, because Species is not transmuted into Species; for if transmutation be not done, so can also no seed grow and augment it self; for that is against Nature; therefore must that living have the nature of water, as you see that a grain of Corn cast into the Earth is made living by water; that is, in the Grain is a dead water, which is by water made living again, and the Ferment of water is that which giveth the water his specifick Nature, so do infinite grains grow from one: So understand in this Operation that the *Arg. vive* of *Antimony* h⁴ is dead, and can never more be made living but by *Arg. vive*. In this manner is Corruption regenerated, and Multiplication of the Form of Metals made.

You may here demand, Seeing
the

74 Suchten of Antimony.

the water multiplieth the grains in the earth, and is transmuted into very grains, if also the *Arg. vive* of Metals multiplied with common φ , may be made again into a Metal? To this I answer, that this is not possible in common Metals, but in Philosophical Metals it may be done very easily; for our *Mercury* layeth his Specifick from him, and taketh it again by Art; that is, from him may be made *Sol* and *Luna*, which it was before; but why this cannot be done in common Metals there are many Reasons, which I will pass by at this time. Now the *Mercury* of *Antimony* shall be living; that is *Arg. vive* shall be made *per Arg. vive*; but this cannot be done without mixture; and farther we see that *Regulus* will not mingle it self with common *Arg. vive*, because of the Δ which

which is in the *Regulus* ; for seeing the same is not Metal-line, it hath no communion with the *Arg. vive* that is common, and it hindereth the mixture ; therefore must there be a *medium* betwixt common *Arg. vive* and the *Mercury* of *Antimony* ; and in this *medium* must be a separative power, which is not in common *arg. vive* ; for in it is no specifick ; and the separative power is a specifick, which coagulateth *Mercury*. God hath made this *arg. vive* in the will of man, which notwithstanding is nothing else than common *Mercury*, and that of the Philosophers. These two remain two in the will of man, that he can bring a specifick into them, which is necessary ; for there is none there : according to these things, *viz.* the separative is a specifick *Mercurialis* ; but

76 **Suchten of Antimony.**

but one must know in what *Mercury* it is to be found, and by experience it is found, that it is in no other *Mercury* than in the *Mercury of Luna*.

Therefore take of *Luna purissima* one ounce, *reguli prædicti*. half an ounce, let the D glow well in a Crucible, afterwards cast the *regulus* on it, so will they melt presently, and stand in the Crucible as fine *Arg. vive*, cast them into an Ingot, and you shall find a Mass metalline of the colour of Lead; beat this metalline mass to powder, which will easily be done. Afterward take of fine *Arg. vive* four or five ounces, pour it in a small Phyal-Glass, and then pour the powder on it, let it stand a night and day in *B. M.* so goeth the powder into *Arg. vive*; stir it well together, and when the powder is well mingled with

with the common *Arg. vive*, then pour it out and amalgam it well on a stone, so will the Amalgam thereof be red, put this Amalgam into a wooden Dish, pour water thereon, and rub it well with a Pestel, so will the water be black; cast this water off in part, put more water on, and rub it till this water be black also; do this so long till the Amalgam be made white; the blackness which is washed from the Amalgam settleth it self in the bottom of the water, which keep, and cast the water away; put this Amalgam again into a Phial, let it stand in B. a night, pour it out and wash it again, so giveth it a blackness again, which pour to the other; wash it so long till it give no more blackness; you may also grind this Amalgam with pure clean Salt, so cometh the
the

78 Suchten of Antimony.

the blackness the sooner from it :
 Now when the Amalgam is made
 clean again, set it again in a Phi-
 al in B. a night, and wash it a-
 gain; reiterate this work so long
 till no more blackness goeth from
 the Amalgam, then will it be
 pure, clean, bright, and white;
 and mark the more blackness the
 Amalgam giveth, the more *Mer-*
cury is resolved from *Antimony*:
 So soon as no more blackness
 sheweth * it self in washing, pre-
 sently then distil in a Glass retort
 the *Arg. vive* from *Luna*; if the
 washing be rightly done, so shall
 you find your *Luna* bright, clear,
 and white in the Retort; but if
 your *Luna* be of a Leaden colour,
 it is a sign that it hath as yet some
Antimony amongst it; therefore
 must this washing be done so long
 and oft till no more blackness
 come forth; the Recipient must be

* Abstract
 & cohobate
 it 7 or 9
 times, then
 'tis Philo-
 soph. 5.

be full of cold water e're you distill the *Mercury* into it, then shall you find a bright *Arg. vive*, which now is three-fold, viz. *Arg. vive* Common: *Arg. vive* of *Antimony*, and *Mercury* of *Mars*: This you must know, that the *Mercury* of *Mars* transmutheth not the other two into his Nature, as other Metals do, because *Mercurius Martis* is not universally and radically mixed with the other two, but divideth it self from them, as you shall hear: Therefore this *Arg. vive* is not called *Arg. vive* of *Mars*, but *Mercury* of *Antimony*; for *Antimony* is fuller of *Mercury*. That *Arg. vive* of *Mars* which is hid in this *Mercury* of *Antimony*, is *Sol volatile*; and this you may not only believe, but also see it with your Eyes, if you take a little of the *Au-
gam*

80 Suchten of Antimony.

gam washed clean, and gently evaporate the *Arg. vive* from *Luna*, so remaineth the *Aurum volatil*, that is the *Mercury* of *Mars*, with the *Luna*, and tingeth the *Luna* into the highest colour of *Sol*; but seeing that this *Sol* is not fixt, the Fire driveth this Tincture from *Luna*. Here also is a point to be marked, that this *Sol* volatile, which tingeth *Luna* only into Gold, but not fixt; who understandeth the cause of this, is not ignorant of the Sophistications of the *Alchymists*, who would tinge *Luna* into *Sol*; for they understand that *Mercury* alone is the Tincture; but when it is changed into Metals, then it loseth the power of Tinging, and if it were fixt, so is it a fine Metal, for Metals are nothing else than *Mercury* coagulated or fixed: But in this Work, how

Mercury

Mercury of Antimony tingeth ☉ is a more subtil manual operation, he that will make it, must well know the fire; therefore look well thereto; I my self have oftentimes made it, and I have also oft failed.

Now how the ♀ of ♂ shall be fixed into true ☉ and the ♀ of ♂ shall be transmuted from other Metals into this Nature, will I not hold from you; for in this operation every one seeth what the Metals are, who hath not his five senses bewitched (I speak of true coagulation, not sophistical) and can mark that it is not possible to make ☉ from ♀ or out of hand & Silver; so sees he also very well that common ♀ will not be coagulated artificially; but the *Arg. vive* of Metals easily, which before hath been coagulated; yet not every ♀ coagulated,
G but

82 **Suchten** of *Antimony*.

but the ♀ alone of ♂ ; for in this ♀ of ♂ is found the nature of the last fixation ; but in h 4 ♀ not : therefore cannot any man give them that which they have not from God and Nature : It troubleth me not that many Chymical Books are written against the Truth, what the searcher of Alchymy imagineth and understandeth in his Transmutations, is altogether another thing ; therefore can I write of this Sophistry, and speak with *Paracelsus*, *They which understand Alchymy according to the Letter, reap nothing but bare straw* : Now concerning the ♀ before mentioned, which is distilled from ☿, you shall know that it penetrateth the Metals and divideth the Elements of the Metals, that is, ♀ and ♂ from one another ; common ♀ doth not ; it must then be acuated by the

the ♀ of *Antimony*, and be changed in his nature and essence, as now is declared to you in this operation; you shall also know that every Metal hath his peculiar operation, and is not resolved as another. I will in an hour bring ♀ out of ♂, out of ♀ can I hardly do it in two Moneths; therefore much lieth in the manual operation. The practice how it is performed with the ♀ of *Venus* must I here shew, for this cause that you may find the Gold which coming from ♂, lieth hid in the ♀ of *Venus*; that is it of which I have made mention; this ☉ is nothing else than the *mercurial* spirit which is in ♂, as the Soul in man; but seeing this *Sol* is no more corporeal, as it was before in ♂, but through the *mercurial* spirit of *Antimony* is made a spirit; it can no more be more

84 **Suchten of Antimony.**

corporal but only by the Spirit of Salt of *Venus*. This Spirit is not the ♀ of *Venus*, also not his ♂, but a middle betwixt both; when this middle cometh forth of *Venus*, then do his parts fall in pieces, that is, his ♀ and ♂; the ♀ of *Venus* abideth in the ♀ of *Antimony*; the ♂ must be washed from it, and is a Sulphureous gray Earth like Ashes.

Take l.2. of the best *Hungarian Vitriol*, dissolve it in common ∇, set it in a strong Pot over the fire, and cast half a handful of small pieces of Iron therein, let them seeth therein half a quarter of an hour; then put away the water, and put to the Iron the ♀ which you have distilled from & so the *Venus* which the Iron had reduced from *Vitr.* amalgamateth it self with the *Arg. vive*: wash the Amalgam clean, that all the pieces

pieces of Iron come from it; now when this Amalgam is wholly pure and clean, let it dry, and then put it into a Glass-Phial, set it in B. M. and let it stand therein eight dayes, so will this Amalgam be of a dark gray; then pour it out, and wash it clean, as men are wont to do to wash an Amalgam in a Dish. The powder which is wash'd from the Amalgam, put apart; put this Amalgam again eight dayes in B. and then wash it as before; this work must be reiterated thrice: But if you would resolve all the ♀ into ♀ and ♂, then must you do this so oft till that the Amalgam be made into pure *Arg. vive*; for it will not be done so quickly. When you have had this Amalgam thrice in B. and thrice washed, then distill the *Arg. vive* from the ♀, as you drew it before from

86 **Suchten** of *Antimony*.

☿ : This is called ♀ of ♀ ; for it it is no more ♀ vulgar , nor yet ♀ of ♂ , but through the ♀ of ♀ it is fermented and transmuted into the ♀ of ♀ . This ♀ of ♀ is a wonderful ♀ , as every one can try who shall use it in Chymical Operations. The Precipitate also made of this ♀ is exceeding bright and wonderful in the eyes of Alchymists ; but as bright as it is, it is a gross poyson in Physick ; keep your self from it, and let not his fine appearance deceive you. In this ♀ of ♀ is ☉ out of ♂ , which I have oft mentioned, yet hidden ; it wanteth the frigidity of the Moon, by the which it shall be coagulated in the perpetual and first coagulation of *Sol* ; and the process of coagulation is thus :

Take of the fine ☿ part 1. wherein is no Gold, of this *Mer-*

cury

cury of *Venus* parts 4, make an Amalgam thereof, and that the Amalgam may the easier be accomplished, dissolve the *Luna* in common *aq. fortis*, and precipitate it with ♀, as it is commonly done, so falleth the ♂ to the bottom, and is a fine bright powder, which may easily by grinding be amalgamated with the *Mercury* of *Venus*; wash this Amalgam till it be clean and bright, put it into a Phial, and let it stand 24 hours in B.M. boiling, then will it be as black as a Coal; take it out, grind it on a stone, and wash it clean; this blackness is the Soul of ♂, which is drawn from the Spirit of *Antimony*, and in this last work is coagulated into *Sol*; with this *Sol* there are as yet *Fæces* of ♀, which separate themselves from the *Mercury* of *Venus* through this coagulation; for

88 Suchten of Antimony.

Mercury of Venus is alwayes green in the Superficies, this Green shall be coagulated with *sol* (other Copies say *Luna*) and being separated from *Arg. vive*, shall be reduced into a body, and so is the Spirit of ♂ found; and so you see what it was, and again, what is from him. Now who hath a desire to take pains, he may try how much ♀ is in one pound of ♂, so much *sol* shall he find therein, and not more, and he shall also see that more cost goeth to this work than the *sol* is worth. The *Arg. vive* which is in other Metals cannot be so coagulated into *sol*; but it continually remaineth living; the Reasons have been shewn before. Thus is the *Arg. vive* vulgar acuated with the *Mercury of Antimony*, that it draweth all the *Mercury* from imperfect Metals, and

and is transmuted by them into their Nature; as it cometh to pass in ♀, have I here declared by the way of *sol* out of ♂, which must be in this work for the purifying of ♂; so have you also heard how this *sol* is again extracted out, and appeareth before the eyes, otherwise you would not believe that the purification of *Antimony* is done by the *sol* in ♂.

Now will I farther write to you what Medicine there is in common ♂; afterward for a conclusion will I impart to you as to a Brother, what farther out of this *Regulus* of ♂ can be made; for I dare not in truth boast, and say, that it is not unknown to me, and I will write to you for a warning (if God give you his Grace that you can understand) what it is that seduceth
so

90 **Suchten** of *Antimony*.

so many people, yea even the Learned; and captivated them, and brought them even to their Grave.

De Sulphure Antimonii.

Now concerning the other part of δ , that is his ∇ , you shall know that it is a fatness, and assimulateth it self to the Fire which is in a black Coal. Therefore take the blackness which you have washen from the *Amalgam* of α and δ , dry it in the Sun, or otherwise in some gentle warmth; so shall you have a powder of a leaden colour, to the which, as yet, some *Arg. vive* vulgar doth cleave, abiding with it in the washing: So now if you can stifle this powder in a close warmth, as Colliers make wood Coals, then will it be

be black, and altogether like beaten or powdered Coals: but if you cannot so stifle it, it's no great matter.

Take this powder of a lead colour, put it into a Crucible, put it on the Fire, but make it not to glow, either inwardly or outwardly; so will the *Mercury* fume away: This powder is inflamed by the warmth, and burneth not as ∇ with a flame, but as a glimmering dry coal, which giveth no flame: When it is so burnt out, there remaineth in the Crucible a powder, which may be reduced into *Regulus*: Weigh this powder, so shall you see how much of the *Antimony* is resolved into his parts, and if you could dry up this powder that it be black, and the Common *Mercury* cometh from it, so may you reckon how much

92 **Suchten** of *Antimony*.

much of the Common *Mercury* is come into this *Mercury* of ♂, and how much of combustible ♀ was in this *Arg. vive*: So then you have the knowledge of ♂ fully; that is, his Element of *Arg. vive* and ♀. This is enough to shew what ♂ is, and how the Common *Arg. vive* is fermented and acuated through and with it; that it thereby can resolve the other Metals, every one according to his nature and disposition: How it is done in ♀, the process is sufficiently declared for example sake: But how it is to be done in other Metals, viz. how by the ♀ of ♂, a ♀ may be brought forth, that commit I to the experienc'd and skill'd in the Fire: For it was not my purpose to manifest all things.

The Medicinal sweet ☿.

It's known to you before to prepare many ways *Antimony* for Physick, but I have not as yet seen any who have observed the *Arcanum* in it: The good people imagine that whatsoever is written of *Antimony* is written of Common *Antimony*, which notwithstanding they find not by the proof; therefore we may justly think, that the Medicinal *Antimony* is much another thing, as indeed it is; for the *Antimony* of the Philosophers is their *Mercury*, and in it are all Medicines *in potentia*, therefore it is called *Quintessence*. In the Vulgar *Antimony* is not the *Quintessence* of Physick, but only the Essence of the Element of water, which Essence is a Medicine against

94 **Suchten** of *Antimony*.

gainst the Sicknesſes which ſpring
out of the *microſmical* Fire.
Now the Phyſick of this *Antimony* is not in his *Mercury*, but
in his Fire, of the which I have
ſpoken briefly, which you ſhall in
this manner underſtand ; In wood
there is a Fire which we muſt
have in our Kitchens to prepare
our Meats ; ſo is *Antimony* a fire
by which we digeſt our Medi-
cines, which thereby receiveth
the eſſence of his Elements, and
through this Eſſence the elemen-
tal heat in our ſickneſſes ; for
though the *Galenists* think to
drive forth the heat through *Pur-
ſlane*, *Endive*, *Night-ſhade*, and
other cold Simples, but cannot
do it, for the heat looſeth it ſelf
naturally ; ſo is this Medicinal
nature in *Antimony* vulgar, and
not only in it, but in all other
things of the which the Elements

of water is the Mother. Therefore is a Physician even so little bound to this *Antimony* as a Cook to Beech-wood ; for when he hath it not, then he useth Birch or Willow , by the which he cannot so well dress his Meat. Besides this Essential Medicine as well in other things as in *Antimony*, and it is called in Magick *Aurum* ; but of that Medicine which is prepared by the fire of *Antimony*, I have nothing to say ; it is known of to God, and to those he hath manifested it : The wise men called it *Mercurius Philosophor.* and it is an Essence which may be changed in all the Elements of Nature and Art ; for we know that this *Antimony* purgeth strongly upward and downward, which is done not by the Essence, but by the body to the which the Essence changeth. Now who
can

96 **Suchten of Antimony.**

can divide the Essence from the Body, he hath found a Medicine that worketh neither upward nor downward, but without purgation finisheth the work, and though through a strong Calcination with Salt Spirit, which is the cause of a Metalline Fusion, it be driven from it, that it causeth neither Vomit nor Stool, but forceth sweat; yet it is not the Medicine, but δ calcined, which is a poyson as the other Metals are which are strongly calcined, which taken in the Body, manifests it as calcined $\text{♀} \text{h} \text{♂}$. It may also be well digested by ♀ Metalline, that it may be red and fixed in the fire, yet is there not in it what the Artift seeketh; therefore all is lost which is begun with this Medicine: there is then a thing which divideth his Essence from his Body, and is

to

Of the Secrets in Regulus.

Farther, of divers *Arcana's* which are in the above-mentioned *Regulus*, I have wonders to tell you; he which hath not thoroughly searched it will not believe me; for God lets not such things be common, and come forth publickly, especially in these base times, in the which Honour and Shame, Virtue and Vice, Lying and Truth are equally prized: Now we seek not the Truth, but Vain-glory; and therefore doth God infatuate our Senses, and we hate and envy one another, and destroy our wealth, and we our selves are the cause thereof: Farther, I warn you, that I have discovered much, and from my writing you may understand more than

H

I

98 **Suchten of Antimony.**

I say, but all things shall not be written by reason of Praters and Sophisters, which flatter themselves that they have been of the Council of *Jove*. I will also by this shew forth my mind to you, and I wish you well from my heart, that you may try in these things as much as myself, and I hope that time will give that which now I cannot, and in time know what I mean. Now that I may keep my promise, you shall know that this *Regulus* hath deceived the best Philosophers and Chymists of greatest account and reading amongst us; for it is such a rare Mineral that there is scarce the like in the world, and can make even the most Learned and understanding men Fools. What is given me from it, what I have seen from my good Companions mark. In my little Book concerning

concerning the *Mysteries of Antimony* which no man understandeth even to this hour, have I said that Metal might be made out of it. So much belongeth to this point, I did not then much cumber or trouble my self with it, but only explained my self, and manifested the Medicines which are in it, and go under its name ; but now know that out of this *Regulus* all Metals may be made, as Lead, Tin, Copper, Iron, Silver and *Sol*, and so made, that to the appearance and in hammering, melting, casting proof of the Test, and in the driving by *Antimony*, they are as good as the natural Metals. Lead which is made thereof is in all proofs good Lead, only it is a little harder than the Natural; but the Lead which is made of *Antimony* crude, not washed, hath

100 *Suchten of Antimony.*

not that hardness ; the Tin is exceeding fine, and before coagulation, on the Touchstone so certain as the finest α ; the Nature of Tin easily taketh it to its self, and is easily made Tin.

With the Copper it is thus also ; for so soon as the Odour of *Venus* is vegetant, it penetrateth the Regulus, and giveth it the Nature of Copper ; this operation is done very quickly : I can make an ounce of Regulus into Copper in the time you can eat a soft Egg.

Iron and *Antimony* are easily changed one into another, therefore is *Antimony* presently δ , and out of δ is *Antimony* easily made, and also $\eta\psi$ & ϕ may easily be reduced into δ , yet δ easiest of all. These four Metals I my self have out of Regulus ; the other two *viz.* \odot & α have I seen my Friend
make.

make. The α is bright, and may be cast, hammered and beaten, as other natural α , and may be driven off in h , and goeth not away from the Test; I thought a long time that it was nothing else but the best α ; but my Companion said that in weight it was heavier than other α , I therefore being jealous what it was, did endeavour to dissolv it in *aq. fort.* made of *Vitriol* and *Nitre*, but it would not touch it; then I was much troubled in my thoughts, and laid it in an *aq. Regis*, and it dissolved totally, then I thought that in the reduction it would be *Sol*; but I found a white Powder very like to *Tin*, which is calcined in *aq. fortis*; when I reduced this powder, there was thereout a Glass of a Milkie colour, so found I what I had for good α ; nevertheless I was not content

102 *Suchten of Antimony.*

with these proofs, hoping better things, and therefore I took four Ounces of this C , and amalgamated it with common z , and did set it in a gentle heat four weeks, and it was in the Superficies black and indifferent hard; I took it out, and did beat it to pieces with a hammer, and then did grind it to powder, and afterward by oft rubbing I made it into an Amalgam again as it was before, then drew I the z away in a Retort, and found my C again; this C I amalgamated again, not with common z , but with z of z , of the which I have spoken before.

This Amalgam did I set as before three days and nights, and found that the Amalgam the longer it stood the moiſter it was; in eight dayes it was as melted h , and so it stood in the fire a moneth,

moneth, afterwards I took it out, and distilled it by Retort, and the *Mercury* of *Antimony*, and the α came all from the Retort, and were a *Mercury*; so know I that the α made of *Regulus* was nothing else than *Mercury* coagulated, and not constant in a Metalline form, but goeth away again, and will be *Mercury*, which thing might well make a Chymist a Fool. Now come I to ϕ , and to tell you what happened to me is a wonder; when I had shewed to my good Companion, who thought nothing else than that he had got a great prize, he would not believe it, but took it into his own hands, and at length found the truth, and began to question his ϕ , and he spake, although I have oftentimes tried it, yet will not I trust my self, but take this halfounce of Gold and

104 **Suchten of Antimony.**

try it as you please. Mr. *Hans* the Goldsmith saith it is true Gold. So took I the ☉ and brought it to the Goldsmith, and asked him if it were Gold, he said it was, and he could work it for ☉; for to the Sight, Touchstone and Hammer it was very good. ☉. Nevertheless I took the ☉ and did put to it 2 $\frac{3}{4}$ of α to granulate and divide it in *aq. fort.* the α dissolved it self, the ☉ fell to the bottom; this proof was true; this *Sol* powder I mixed with δ crude, and cast it through *Regulus*; let it flow in a Crucible and cast *Nitre* upon it, and drew the δ from the *Sol*, and drew it off with η , this trial I found it also true. This *Sol* driven off did I cast again through, with δ and ϕ ; then took I the *Regulus* and let them go away before the Goldsmiths Bellows, for I had none; this trial the

the *Sol* stood also, on which every Chymist may justly rejoyce.

Nevertheless seeing the *Luna* had deceived me, therefore could I not trust the *Sol*, but causeth it to be beaten thin, and amalgamated it with my ☿ of ☽, and did set it four Weeks in a gentle warmth, and took notice that the Amalgam was not hard, but soft, which was grievous to me; nevertheless I did let it stand four weeks, and found my Amalgam much moister than when I put it in; then did I put it into a Crucible over a small fire, that the Crucible did not fully glow, and my ☿ flew away incredible swiftly from the ☽ that I did not mark it, but thought that my ☿ was coagulated into ☽, but when I weighed my ☽, I found no more than half an Ounce & * 2 Quin. * 2 drams tileins, and thought certainly
the

106 **Suchten of Antimony.**

that the two Quintileins were pure Gold.

These two Quintileins I proved farther with ♀ of ♂ in the same manner as at the first time ; then at length I evaporated the *Mercury* from it, and found my two Quintileins again ; then was I merry, and hoped that my Companion would communicate his Preparation to me, and I had Golden Mountains in my head, and I brought a good Message to my Companion ; but he himself was not merry, but spake evil of it. *Well*, said he, *I have had great labour and pains with this ♂, and more than I can say : What cannot be that cannot I desire : But let it be a fine sophistication that which hath been made, for the Gold-seeking Alchymists which run hither and thither, to day devouring one to morrow another.* The

Gold

The Second Treatise. 107

Gold which remaineth over and above to thee is not come from the Regulus, but is a Composition of the Natural ☉; for I could not coagulate the Regulus into ☉ if there be not good Gold with it; this Sol hath remained in the Test, but the other not, I know not how to bring it farther; and now understand the cause well, that that cannot be that I hoped. This fell into the mind of my Companion, and I feared the manual operation and thought of my Metals. He spake that the ♀ of ♂ which coagulateth the Mercury is not united to it in radice, and therefore remaineth not with it, and if thou searchest thoroughly, thy Regulus will not be again ♀ & ♂ and remain so, but will be Mercury again, which neither you nor any other can coagulate to a good Metal, as some imagine, when they

108 **Suchten of Antimony.**

they have the φ of $\odot \text{Ch}$, that the Art will not fail then ; but it is a Lunatick Melancholick Phantasie, from the which they that are not experienced in Alchymy, but only Book-learned, and have gone on hear say, can make Arguments, and conclude by themselves, but when they come to the fire they see their Folly. Tell me when a dead thing is made living. When is his bound of Nature, in Death or in Life ? What hath it been before death or life ? Shall any come to this immutable fixt principle ? what seekest thou then in Metals vivified ? But these things speak I not to thee, nor of thee, but of the *Alchymists*, for whom pray God that he deliver them from such unreasonable men.

Of this sort discoursed we much together, and seeing I then
was

was not so intangled, as to hold the printed Books of *Alchymy* for Gospels; but being led with I know not what Spirit, I doubted more than believed, therefore I alwayes did think of the cause wherefore *Alchymy* was written by the first Philosophers, and did very often treat with this my good Friend and Companion, well skilled in the Fire, concerning our $\delta \text{ h } 4 \text{ ♀ } \delta \text{ } \odot \text{ } \& \text{ } \text{C}$, in all which I found that true which the *Chymists* put together for the *Alchymical* Art, and am in good hope that he will put from him this phantasie, and think after the Philosophical Metals. Now so much as belongeth to you, Noble Patron and Friend, there is as yet one thing to be handled pertaining to this operation, which I neither can nor will hold from you the *Chymists*, as *Rhasis*, *Peter Bonus*,

110 Suchten of Antimony.

Bonus, Ferrar. Trevisan, and the other of the Dialogue, and many other who have well examined these imperfect Metals, and had good experience, they at length remain in this opinion that it is impossible to make *Sol* by Art, but out of *Arg. vive*. Seeing they see that *Sol* is nothing else than *Arg. vive* coagulated with its proper ♀ and fixed, now have they also well understood by their operations, that *Mercury* cannot be fixed into perfect *Sol*, unless *Sol* be dissolved and brought in to *Mercury*; this opinion have they taken from this ground, that they see that Nature could not fix that *Arg. vive* of 64 ♀ with the external ♀ which cleaveth unto them; much less shall Art do it; whereupon they thought to take an *Arg. vive* which hath been perfectly fixed before, and

to

The Second Treatise. III

to mix this *Arg. vive* with common *Mercury*, or other Metals, that both may be one *Individuum*; but seeing this mixture cannot be done with common *Sol*, they have taken the *Sol* in *Mars*, and have thought to mix it so with the common *Mercury* that they should never be separated, but that the *Sol* should alwayes remain with the *Mercury*, and the *Mercury* with *Sol*, that is, where the *Sol* is coagulated again, and also the *Mercury* is coagulated and fixed: in this practice every one hath had his way of working, according to his understanding, and have spent long time herein; but thus much is certain to me, that they alwayes died ere they obtained the end of their speculation. Therefore saith the worthy *Trithemius*, That *Alchymy* is a perpetual Virgin, and

112 **Suchten of Antimony.**

and writeth of it thus, Chymia is beloved by many, and yet she is chaste; she hath many domestick servants, which keep their Mistresses with watchful Eyes, and oft take upon themselves her name, that they may preserve her from the embracements of so many importunate Lovers, and always unpolluted: Vanity, fraud, deceit, sophistication, covetousness, falseness, boldness, lying, foolishness, poverty, desperation, proscription, cheating, are the Lacqueys of Chymistry; who feigning themselves to be the Mistress, that they may keep her unravished, do freely prostitute themselves to rich, covetous, worldly and proud Lovers: Thus much. He that will not believe this true Man, may search and try according to his fantasie, as I and others have sufficiently done. What I have told you here cometh

cometh from experience that it is so; who hath a desire to spend his Money and Time thereon, he shall also find it so.

Thus have I finished what I promised to write of the ♀ of ♂, and also what the Ancients have sought and found in this ♀ of ♂, all which I have truly declared; on which you may conclude whether this Mineral is known to me or not: They which boast that they can make the ♀ of Metals without *Arg. vive*, they give us to understand that they are not Philosophers, and that they know not what Corruption, Regeneration and the Multiplication of things is, and if they did rightly behold their work, they would see that they are deceived: Let Boasters be Boasters; believe in these things nothing but what your eyes see, and consider al-
I ways

114 **Suchten** of *Antimony*.

wayes the possibility of Nature, so shall you easily come out of this Labyrinth.

Lastly, I desire you that you would not be offended that I have held you so long with this Treatise ; the condition which at present I suffer, permits little rest to write of this Operation ; therefore have I cast it on the Paper so miserably ; when I have more leisure, I will finish other Writings, which as yet for want of opportunity I cannot. The Alchymists everlasting God illuminate the Lovers of Truth with his Spirit, and bring them out of the Bonds of thick darkness and unprofitable Talk of supposed Learned men, *Amen.*

AD-



ADDITION
OUT OF THE
H A L I G R A P H I A
O F
B A S I L V A L E N T I N E.

How to make the Salt of Antimony.

POWDER good *Hungarian* Antimony small as Meal, and calcine it over a gentle Cole-fire, as men usually do, alwaies stirring it with an Iron till all be whitish, and it smoke no more, but at length endureth an indifferent strong Fire ; then put it into a Crucible, and melt it into a transparent Yellow Glass ; beat this Glass small, put it into a
I 2 retort

116 **Suchten** of *Antimony*.

retort Glass, and pour on it strong distilled Wine vin. let it stand in a gentle warmth, and the Vinegar will extract the tincture of δ , and will be coloured very high, which Tincture or extract of δ may be farther prepared, and be used for an excellent Medicine.
v. Bas. Val. Trium mag.

Now when the Tincture is all extracted, and coloureth no more the Vinegar, then dry the Powder at the bottom wholly, which will be black, grind it with so much yellow Δ , put it into a melting-pot well luted, and put it into an indifferent Fire till the Δ be wholly burnt away, then grind the matter remaining very small, and pour on it new distilled Vinegar and draw the Salt thereby, and afterward through reiterated distillations draw off the eagerness of the Vinegar from

from it, and clarifie the Salt with the Spirit of Wine till it be bright, clear and white, if thou hast wrought rightly, thou hast the Salt of δ wholly fixt & active, although there is another way to make the Salt of δ , which is written elsewhere, *Dof.* 4 gr. it is equal to the Salt of \odot , and cureth all Diseases, it may easily be made *sol.*



THE
 U S E
 OF THE
Salt of ANTIMONY.

THIS Salt of *Antimony* is of a wonderful operation; for it performs almost all that the Salt of Gold doth, given in like quantity; it cleanseth the whole body of man, purifieth the Bloud, expels all Evils, consumes all obnoxious Humours, whence all open Sores have their beginning and recourse to; it cures the
French

French Pox, taken four gr. at the most with a dram of the distilled water of *Lignum Vitæ*, sweating upon it, and this used daily till amendment.

The water of *Lignum Vitæ* is thus made; First, Grind it small, then moisten it with good Spirit of Wine in a Vessel close stopt; let it stand certain days in a gentle heat; this done, pour a good quantity of *Fumitory* water, or *Scabious* water upon it; digest them 14 days in a Bath, then distill it; reserve the Liquor apart, and the Oyl apart in Glasses close stopt; use the Water with the Salt of *Antimony*. It is likewise used with good success in other Diseases, whereof we treated in another place; but an understanding Physician knows very well what Virtues are in *Guaiacum*, and what benefit it doth in

the cure of diseases. There are other ways to distil a Water and Oyl of the said Wood, which is needless here to be mentioned.

The Salt of *Antimony* checks the *Leprosie*, and other deep rooted Diseases; it is good against the *Gout*, and weakness of the joints, purifies and makes good blood, corroborates the Heart, and the Balsam of mans Body, drunk with a spoonful of *Aqua vite*; it restoreth lost strength, opens all internal Imposthumes, cures all external corroding old Sores, being strewed into them, or duly applied with good and convenient Plaisters or Ointments, Being dissolved in good distilled Wine Vinegar, it doth in a short time bring great ease to evil and incurable Sores to all Admiration. Being drunk with waters of *Wormwood* or *Carduus*

Eene-

Benedictus, it cures all Agues of long standing, which are deeply rooted, and admit no Cure, especially the quartane; being drunk with *Mint* or *Wormwood*-water, it causeth good Digestion; drunk with waters of *Speedwel*, Red *Corn-Rose*-water causeth a good Memory.

This Salt is used in *Alchymy* or Transmutation of Metals into Gold, if you add to it the fatness which drops out of the Wheels of the Chariot of the Sun when as the *Alchymists Phaeton* undertook to drive it, as the Poets describe it in their Alchymistical Fiction. For the excellent Fictions of the Poets which they produce and write concerning the Celestial Gods, are nothing else but Covers to conceal the secret Arts and Mysteries of *Alchymy*; as of *Apollo*, when he flew
the

the Serpent *Python*; as also the Adultery of *Mars* and *Venus*; and it shall be proved, as I am of the opinion, that Chymical Operations are revealed in Poetical Fictions, when they wrote of the Loves and Venereal Actions of the Gods and Goddeses; as also when they introduce various and wonderful Metamorphoses and Transmutations; for if we should understand their Fables literally, we should prejudice wise Antiquity, to think that such understanding and wise persons should believe, teach and write such and so many wicked things of their Gods.

FINIS.

These Books are to be sold by
Moses Pitt at the White Hart
in Little Britain.

Folio.

C*assandra*, the fam'd Ro-
mance, 1667.

Brigg's Logarithms.

Francisci Suarez Metaphysica.

4°.

Dr. John Pell's Introduction to
Algebra, 1668.

Nich. Mercatoris Logarithmo-
Technia, sive Methodus con-
struendi Logarithmos, 1668.

Jacobi Gregorii Exercitationes
Geometricæ, 1668.

Dr. Joh. Wallis, Opera Mechani-
ca, pars 1, & 2, 1670.

Banister's works.

Hugh Broughton's Consent of
Scripture.

Snellii { *Typhis Batavus*, *Lugd.*
Bat. 1624.
{ *Observat. Hassiacæ.*

4°.

Petrus Paaw, de offibus Amstel-
reod. 1633.

Biblia Hebræa, Josephi Athias,
1661.

Gualteri Needham, Disquisitio A-
natomica De Formato Fœtu,
1667.

Buxtorfius's Epitome of his He-
brew Grammar, translated into
English by *John Davis*, 1658.

Crow, Scriptores in Scripturam.
Now in the Press.

The Fortunate Fool, 1670.

A letter from a Gentleman of
the Lord *Howards* Retinue to
his Friend in *London*, Dated at
Fez, Nov. 1669.

A Discourse in vindication of
Des Cartes Systeme, and Opini-
on concerning Brutes. Now in
the Press.

The Adventures of Mr. T. S. an
English Merchant, taken Prisoner
by the *Turks* of *Argiers*.

Pharmacopœia Lond. 24. 1668.

8

el-

as,

A-

u,

re-

to

.

of

ro

at

of

i-

n

n

--